THE DISCOVERY

Of the wonderfull preservation of his Excellencie Sir THOMAS FAIRFAX, The Army, the Records of the Town, the Library, and blessed Bible under the hands of the Major, Aldermen, Capt: and Schoolmaster of *Torrington* in *Devon*.

In an Epistle to his Excellency, (and also in the end of a Book, entituled, *Mans Badnesse*, and *Gods Goodnesse*:

Or, *Some Gospel Truths laid down, vindicated, and explained*) by his Excellencies speciall Command.

Never Printed heretofore by any.

By JOHN HEYDON Minister of the Gospel.

LONDON:
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TO HIS EXCELLENCY Sr. *Thomas Fairfax* Commander in Chief over all the Forces in *England* and *Wales* under Pay, and Constable of the *Tower of* LONDON, &c.

Christian Generall:

When I seriously considered how the Angel of Gods presence (a) *hath preserved Your* Excellencie *as in a Casquenet of gold unto this day, and the Army in* Torrington *in* Devon, *from so great and eminent dangers, and the preservation in that Town of the blessed* Bible, Library, *and the Town Records so wonderfully, and yet none to my knowledge hath put it to the*

Presse, that so Christians might magnifie the Author of that so great deliverance; and that Antichristians might stare on't, and be astonish't at it to their conversion, or further condemnation. I have made bold to crave leave, to put this ensuing testimony of God's providence to the view of the world: And knowing that devils and devilified men would be glad to have any thing against him that layes his lips in the dust for's ingratitude, and is weary of himself, and sees the vanity of all that is on this side Iesus Christ, & though he is not over much taken with the favour of good men, nor cast down with the indignities, inhumanities, and barbarous dealings of wicked men; yet to stop the mouthes of calumniators, slanderers, and such as would cast false aspersions upon the truth, yea to out-face malice it self, I have (verbatim) *set down the testimony of the Maior of* Torrington, *in* Devon, *&c. as followeth.*

We whose names are here subscribed do testifie, that when the Publick place of Gods worship was blown up by a hellish plot, and his Excellency

Excellency was wonderfully preſerved, there fell out by Divine Providence, that which we look upon as *mira non mirabilia, viz.* though both the Books of Common Prayer were blown up or burnt, yet the bleſſed Bible was preſerved and not obliterated, although it were blown away; and alſo the Library, and the books, together with the Records of the Town were wonderfully preſerved: I do teſtifie, *John Voyſey* Maior. We alſo teſtifie, *Richard Gay, William White* Capt: *John Ward, Henry Senior* Schoolmaſter, and *John Heydon* Miniſter of the Goſpel. *And I ſhall be ready to ſhew the Originall to whomſoever deſires it, and craves condigne puniſhment if the Originall be adulterated.*

And looking on the diſpenſations of God, what qualifications are given forth, viz. of ſalvivicall faith, that produceth heroique magnanimitie, invincible courage, and undaunted reſolutions; to put in execution the moſt difficult work that ever was wrought in England, *and accompliſhed*

compliſhed in ſo ſhort a time. Truly 'tis Chriſtianity that produceth magnanimity, and makes men as bold as Lions (b). But that God who is the eye in the wheel (ſhould ſo wheel't about) that ſo great a Conqueſt ſhould be got with the effuſion of ſo little blood! who put this into your Excellencies Princelike heart? did not that great God, who hath carried yee on in the Chariots of Love, or Coaches of pleaſure, (c) to this day! Who fits gifts, and qualifies thoſe (whom he intends for ſuch Honourable imployments, as to be the temporall, reall, yet inſtrument all Saviours of kingdoms) with tranſcendent virtues, and diſperſeth them in other Countreys, as it were, in this School to train them up for the good of all. Oh! the exact wiſdom of God! that ordereth all things aright, better then we could deſire, yea for the beſt (d). Was not Moſes the Generall of the Ægyptian Forces that conquered Æthiopia, (if Hiſtory be true) 40 yeers in Madian before he came to deliver his Nation? Did not David wander upon the Mountains, and remain among the Philiſtines ſeven yeers before he

he came to be fully the Lords Champian, to deliver his people? and seven yeers after he setled the Kingdom with such difficulty, are works of this nature perfected. Glorious Luther lay three yeers, and Paul three dayes (e) before the glorious light of Gods countenance brake forth to themselves, and from them to others.

And hath not God caused the light of his countenance to shine forth upon this Nation, by the rayes of his love, in the great deliverance wrought by your Excellency and the dispicable Army destinated to destruction, in the bloody Decrees of the Kingdomes Enemies; was it not told me the day before Nazeby fight, that they should be swallowed up quite, & then that the City of London should be beleagured, stormed, and sackt or famished, by those bragadociats, that reckoned before their host, that they would take the Block-house, &c. And was not this poore wretch in tenderneſſe of love beg'd to get out of the City before that intended destruction came. And did not he, with Major Generall Brown, and Sheriffe Gibs, acquaint the State with the plots? doubt-

lesse yes: and 'twas defeated immediately; and news came that God had turn'd the Wheel at Nazeby, *and who knows whether your Excellencie be not the Man that must drive Antichrist from his seven Hils,* Capitolinus, Aventinus, Quirilinus, *&c. to* Avinion *or* Bonia? *And that the stones of either place shall be too hot for Antichrist to stand on; and then the flesh of that drunken scarlet whore shall be eaten, or torn from off her bones, and thrown into the fire* (f) *by your Excellency or some of this Army? Oh! that the Spirit that was in* Amaziah (g) *might be sevenfold poured down upon your Excellency and all the Army, that so there might be a setled Peace to this Nation, so long as the Sun shall shine, or the Moon prime; and that the Gospel might have a free passage in this Kingdom for ever. Oh! that God would make the Army outstrip* David's *Worthies,* Constantines, Alexanders, *or* Aurelius Antonius *his legion of Christians, who obtained rain by Prayer, so far would God honour his children before heathen Armies, not for their prayers but for Christs*

sake,

ſake, to the conſervation of the whole Army, and deſtruction of the Adverſaries. So the Lord make this Army, the thundring and ſhining Army, κεραυνοβολος, Fulminatrix, *and like thoſe 300. that lapped water with their tongues like dogs that would not couch to the water, but brought it to their mouthes, and cleanſed that Countrey of the Amalakites* (h) *that oppreſſed the well affected and peaceable people of that Land, crying,* The ſword of the Lord, the ſword of the Lord; *and ſo cauſed juſtice to run through the land, then the land ſhall flouriſh. Oh that God would rouze up thoſe lion-like men by giving the firſt ſhout, making the firſt onſet upon iniquity in a juſt way, and by order and direction from thoſe that have power and authority to ſet them upon the work,* viz. *the Parliament and Honourable Commanders, and therein miſtake me not I pray: and the Lord poure into their ſpirits abundance of his fire,* viz. *love, that it may burn out that corruption in themſelves, and reform others with whom they ſhall converſe, and enkindle ſuch a fire, throughout the Kingdom, and*

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the whole world, that Satans floods (i) may never quench, as blessed be God, 'tis already kindled in every part of the kingdom; And I am perswaded that it will burst forth into a great flame (and that God will make this Army the instruments of't) though the greatest work is behind, namely, the purging of houses, Towns and Cities, the erecting in Church and State the Reformation of God, and the teaching of God, that no Statutes against God be left unrepealed, and such as may be wrested by the wits of wicked men may be so explained, that there may be no more whippings of the backs of good Subjects, and good Christians with wholsome laws wrested Oh, that it might be accomplisht in this Army and the world over, which was once intended by the King of Swedes, *that all might go under the name of Christian, and all nick-names be forgotten. That it might be ever said, These are Christians, the people of God, Saints by calling, and heirs of Heaven; this would be an heaven upon earth to see and hear none but Christians, a Christian King, a Christian Parliament, a Christian*

ſhian Army, and a Chriſtian people: If this were obtained, all the helliſh fire of maliguity, the cauſe of our miſeries in this Kingdom would quickly out. Sir, I remember that a poore man once preſented a little water betwixt his hands (having no thing elſe to bring it in) to his Chieftain, and twas accepted; And I have brought unto your Excellency what I have in this little book enſuing, i.e. Mans badnes, and Gods goodnes, ſome gleanings of wheat out of Gods field, a little honey out of his hive, (k) with a little balme, ſpices, myrrhe, nuts and almonds, wine refined upon the lees, marrow, fatneſſe, and the ſpirits of food for ſick ſouls to feed on, delicates, moſt excellent fit for the daintieſt pallates to reliſh without loathing, and they may feed abundantly without fear of want, or ſurfeting; and treaſures, pleaſures, garments, and Arms, that will not onely make rich, give content, make amiable, healthfull, and happy for our preſerving, yea from the danger of Enemies, but will prove an Antidote againſt whatſoever poyſons that either ſin, Satan, or the world ſhall compound; and are abſolutely neceſ-

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sary at all times in all conditions, and will prove utilious to all sorts, or sexes, and should be welcome to all particular men and women, whatsoever can be objected against them by devils or men. They'le prove a bed to rest and sleep quietly in; a house for safety and shelter from the stormes or tempests of times alterations; and a Paradise of pleasures for wearied souls to solace themselves in, and where they have abundance of supply and safety together with pleasant walks, rivers, prospects, shady places, beds of spice, and flowers of all sorts, yeelding a most fragrant, odoriferous and delightfull smell onely to spirituall nostrils. (*a*) Isa. 63.9. (*b*) Prov.28.1. (*c*) Isa. 66.20. 66.11. Ezek.1.19.22. Exod. 2.3.7.7. (*d*) 2 Sam.23.5.1 Sam. 16.13.2 Sam. 5.15. (*e*) Act 9.9. (*f*) Rev.17.16. (*g*) 2 Sam.23.8,22. 1 Chron. 12.18. (*h*) Judg.7.7. (*i*) Rev.12.15,16. (*k*) Gen.43.11.Isa. 25 6 32.2. Psal. 116. 7.Psa.19.10,11. Psa.119.2. Joh.6.55. 2 Cor.5.1. Cant.5.1.7.13.

And 'tis none but Christ who is armour to the Souldiers, riches to the poore, ho-

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nour to those that are in contempt, yea to despicable ones; he is life to the dead, legs to the lame, eyes to the blinde, light to them that sit in darknesse, and in the shadow of death, clothes to them that are naked, and liberty to them that are shut up in the prison of infidelity and unbelief: he is the new Heavens and new Earth, in which dwels righteousnesse whom God will hear for us; the Sea of unsearchable treasures, in which we may cast our selves without danger of drowning: in him there is nothing but pleasures, and unexpressible delights, the quintessence, and spirits that will afford all health, that physick that will cure all soul-maladies; and he is so to all his, without respect of persons: and God's no Prosopolepsian, he respects the poore as well as the rich: And tis a greater honor to your Excellency, that God hath accepted you in his Son, and so made you a Christian, and given you large experience of the incomes of God through Iesus Christ, and given you abundant entrance into his spirituall, universall, and eternall kingdom, where the priviledges are of the same kinde: then if he

should

1 6 *should (as he hath made you our Generall, blessed be God that ever 'twas so) make you the Generall of the whole world.*

Now the Lord confirm you in the true grace of God wherein you stand, and make you more instrumentall to the Kingdom, and Nations that are Christian the world over, and make you a leading peece to all Generals that now are, or shall be hereafter, and move your heart to pity the Town of Torrington, *and as much as in you lyes, to erect a publick Place for Gods worship there, upon the Publique Stock; the people being poore, yet those that are Christian, both Magistrates and Commanders, that have little incouragement from those that they have adventured their lives for, and expended their estates, for their safety; the Lord put better hearts into them. I say, those are thankefull to God, and have gladly received those that would impart the Gospel to them, and keep dayes of Thanksgiving, &c. for so great a deliverance, and though they stand in the open streets, neither cold nor rain can deter them from it; they being true Eagles will feed on the carkasse Christ in*

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the Gospel purely preach't, as Mr. Peters *and divers of the Army can witnesse, and their own testimony for my self annexed, that spent a day by way of Thanksgiving since my being under the Command of Coll:* Henry Gray, *as it follows word for word in their Certificate annexed, the* 20. *of* Decemb. 1646. This day Mr. *John Heyden* Chaplain to the Honorable Coll: *Gray*, did powerfully preach the Gospel of Jesus Christ in *Torrington magna*, to the great comfort and incouragement of that great audience which were present. *John Voysey* Major. *Richard Gay, John Harwood, John Ward, William White,* and *Henry Semor.*

One request more unto your Excellency. Oh! that you would think on a speedy way, to keep in union and communion the famous City of London, *and the Army, (the onely way, as I humbly conceive, to cure all our maladies) and that the kindnesse of the Lord shewed by them may never be buried in oblivion, for the miscarriages of some. Let me find favour in your Excellencies eyes, seeing that I write with-*

without fear or flattery; and a charitable conſtruction from others, and I ſhall praiſe God for it, and leave the iſſues to him, who hath the iſſues of death in his hand. Who were the firſt ſeekers of, and ſtirrers in, yea the implorers of all their friends in the Kingdom to obtain this Parliament, and to aſſiſt them by bringing of vaſt ſums of moneys, jewels, and plate, by loan and gift, to the preſervation of the Laws, and Liberties of the Kingdom? An. *The Londoners. Who oppoſed Arbitrary Government, the Ship-money, and Monopolizing, &c. more then the Londoners? Who proſecuted the juſt complaints of the oppreſſed, and countenanced ſuch more then the Londoners? Who viſited poore Miniſters and Chriſtians impriſoned (contrary to Law, conſcience, and common honeſty) and ſent them food, bedding, and maintenance for their numerous families, that they periſhed not, but the Londoners? Who procured the liberty of Mr.* Burton, *&c. and got them out of priſon, rejoycing at their return, and were exceeding open-hearted and handed unto them, but the Londoners?*

ers? *Who ſupplyed the honeſt Gentrie, Yeomanrie, and Artificers and their families for the preſent that have been plundred in the Countrey where they live, and ſends them home in a far better condition than ever they were, but the Londoners? Who ſo ready to move and ſtir in the behalf of perſecuted Miniſters of the Goſpel, and to make all the friends they can (in a lawfull way) to get them out of trouble, and ſend them to their own places with gladnes of heart; and when they are dead, provide for their widows, and brings up their children in the nurture and fear of the Lord, as the Londoners? Who, when there is any great work to be done (for the Church of God beyond the Seas in diſtreſſe, viz. the relieving of* Germanie, *and the ſupplying the neceſſity of* Ireland *with monies, men, and clothes, though their bounty may be abuſed) are the firſt ſtirrers in it, and are moſt liberall towards it, and the leaders to the whole Kingdom, and other Countreys? The Londoners. Who firſt ſtrive by prayers with tears and groans to God for the redreſſing the enormities in Univerſities, Innes of Court, and other Schools, that the healings of God might be on the Nobility,*

Gentry, and Commonalty of the Land, by getting out the bad, and procuring good Governors, Masters, and Schoolmasters in their places? The Londoners. Who erects Schools of good Learning, and makes provision for poore Scholers, and keeps them in the Universities by their Exhibitions formerly, and now by procuring stocks of moneys by voluntary contribution, where'y poore mens children are comfortably maintained there, and when they return poysoned and corrupted, by their gracious counsell and good example reclaim them, and send them abroad into the dark corners of the Kingdom, but the Londoners? Who procure Lectures, and gets honest Ministers to publish the Gospel to their poore Countreymen, that so they might be saved by Jesus Christ, but the Londoners? Who strive more to place in good Magistrates, Ministers, and Common-Councell men at home, and grieve for, and most courragiously oppose the contrary, and by all good and lawfull wayes and means seek the removall of those that are like Jeremies rotten figs, that cannot be lookt upon but with grief and detestation; tasted and smelt unto, but with offence and loathing, and are to all good

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men an abhomination? The good Londoners. Who would rejoyce more to see true Religion profest, and all things in Church and State redrest in England, and the world over, then the Londoners? Who so tender of Gods and mans poore, having provided a Bethel, and Hospitals for such with admirable provisions for such poore creatures; and who detests more, and represse more the devils poore, id est, impudent and sturdie beggers, and where are there fewer in the whole Kingdom then in London? And who sets poore people in employments, and allows so much for their honest labours, and treasures up so much Corn in time of plenty for the relief of the poore against the time of dearth, and layes up coal and other fewell for the poore against Winter, without gain at all, but the Londoners? Who so apt to raise up young Beginners, by putting Stocks in their hands, and at their marriage drop in so liberally in the Bason, stirring up their friends to do the like, and giving large summes out of their own purses to their servants to begin the world withall; and when any poore men are decayed through sickness or trading, who makes purses for them, or otherwise supplyes their

wants, and makes up their breaches so freely, fully and secretly, as the Londoners do? Who outstript all the Papists in the world in good works both to souls and bodies, and though approved of God and all good men, yet gloried not in them, boast not of them, neither put any confidence therein; but forget it, and rest wholly upon the meer mercy of God, and merits of Christ for favour, life, and salvation, and keep works in their proper place amongst men, working not from false grounds to wrong ends, and keep Law and Gospel in their right channell, and who more abhor errors then the Londoners? What Corporations or Companies in the Kingdom allow Exhibitions to poore decayed Ministers that cannot exercise their talents by reason of age, &c. 5 l. or 10 l. or 20 l. per annum, but the Londoners? Who have left more fragrant, odoriferous, and sweet smelling savours behind them in all the parts of the Kingdom by their sweet, honest and gracious behaviour (before poore, deluded, seduced and ignorant people, that have not heard the Gospel clearly taught in all their lives) in repeating Evangelicall Sermons, reading and expounding the Scriptures according

cording to the proportion of faith, praying in their families, where it was never used before, pressing them to out their bad Ministers, and get in better, that might erect Exercises of Religion, use conference, keep dáies of Humiliation and Thanksgiving; and by their means, through Gods blessing, have engaged the whole Army for their sakes to them who have gotten their hearts; and thence it hath been, that they have been so ready to make their addresses to the Army, to crave their help in easing them of their oppressions and grievances, and on this ground unto this day have been so forward to accommodate the Army with necessaries, when themselves and their children (thousands of them) to my certain knowledge could hardly spare it, (which if they should be disappointed of their hopes, which God forbid, and of which in the hearts of all honest men there is no fear) would quickly be abated, and who must continue this good opinion and readinesse to assist the Army, but the same beloved of them and precious Londoners? When there was a late Plot (by the cunning and malice of the devill, that would willingly see the ruine of London, the

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Kingdom, and all Christendome, that so much stand in his way, and throw down his kingdom) to raise a new war, and destroy their former Saviours and best friends, who could have discovered it, and who to prevent it in a lawfull way by petitioning for unity, peace, sweetnesse and agreement, though to the losse of some of their lives, limbes, and the shedding of much innocent blood in the prosecution in a most peaceable way, and so prevented it, were it not the good figge like Londoners, Jer. 24. 1. *And if ever* England *be reduc't into a right order, who will have the greatest share in it, and be most ready to the accomplishment thereof, doubtlesse it will be the Londoners. And who shall be the mirrour of the world for enjoyment of mercies contrary to the old lyes and delusions of the devil, those lying oracles, and be a terrour unto the enemies of Jesus Christ, and a leading piece to all the Christian world in all godlinesse and verity, and when these that are alive dye in the Lord,* Revel. 14. 13. *their good works may follow them to imitation successively from generation to generation, such is the meaning of that text; God grant this may be the portion of the Londoners*

doners for ever. Be it so, Amen Lord, and Amen. 25

Who so readily disburse such vast summes of money to clear the Kingdom of the Scots, and other Nations, and to pay the Armies, when it was made appear to them, that it was for the honour, ease and safety of the Kingdom, as the famous Londoners? Who did in the beginning of these unhappy wars more cheerfully leave their habitations, and terrene comforts, to relieve their Brethren, and suppresse the proud adversary: witnesse Edge-hill, Newbery, Basing-house, and in all other Fights who behaved themselves more gallantly, faithfully, and did better service, then the Londoners? And who more faithfull, wise, valiant and constant in seeking the generall good of the Kingdom, and safety of the Army, then the Londoners that remain now in the Army? And let me speak freely in love, who would more gladly hear and see the King (Manasses like) to return to God, his Parliament, and Kingdoms, and then to discover all the close and open Enemies of God, Christ, himself, and his once three flourishing Kingdoms, and so lay open, and bring to condigne punishment (those close

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close factors for the devill, and Rome, who ever they be, that seduc't him) or receive mercie from the representative Body of the Kingdom, whose practise it is frequently to extend it to such as seek for it, and on so blessed a return to joyn with his fast and best friends, the Parliament and Army, and so bring forth the Reformation of Gods own appointment, to the tranquillity of this Nation, extirpation of Popery, and the utter rooting out of Superstition and Idolatry, then the true enlightned, undeceived, and gracious Londoners? Who must pay the Army their Arrears, will labour more in the use of all lawfull means to preserve the King and Kingdom in their just Rights, and be be at cost to Chronicle this present Army (as the truth is) the blessed instruments in the hand of God, and the praise of this Nation to the worlds end, acknowledging them to be our temporall Saviours, and thinking nothing in the world too good for them, I trust it will be the Londoners, that would be most ready to disburse (besides what they have layed out already) millions more instanly, if they saw that all things were justly and uprightly carried on, and that men would

would ſo ſpeake and ſo doe, or did they ſee 27
way (that would certainly redreſſe all the
grievances of the Kingdom, and put an end
to all their juſt feares) ſet upon by thoſe that
have power in their hand with an unalterable reſolution, they would declare themſelves
by their ſpeedy practiſe to be the beſt friends
England, King, Parliament, or the Armie
have, and adventure, their deareſt blood, and
whole eſtates in the juſt defence of all. So
believes he that is reſolved to adventure his
life, and perſwade all Engliſh-men, as hee
hath perſwaded all his friends, to doe the
ſame, with, and for thoſe that ſeeke for juſtice, & labour to maintain the right of the
Subject, though in number few, and in outward condition deſpicable: but will oppoſe
(God aſſiſting him) ten thouſand Armies, if
he had ſtrength, and perſwade all other to
doe the like, in caſe they ſhould goe on in
a way contrary to juſtice and honeſty: but is
fully perſwaded, that he ſhall never have an
eye to ſee, or an eare to heare ſuch an alteration of ſo indeered an Armie, and that as in
all places his main care was to render it precious unto all, and doubts not of his & their
full enjoyment of their expectation, and ſo

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2 *remaines your Excellencies to command in the Kingdomes ſervice to live and dye with or againſt the Armie, as they ſtand or fall from their integrity.*

John Heydon, *Miniſter of the Goſpel.*

Novemb. 5. 1647.

Chriſtian Friend,

BEing deſired by a moſt intimate friend, M. H. *to print theſe Verſes licenced, and to inſert them at the end of my Epiſtle, finding them to be very beneficiall, 'tis granted that moſt of them were my owne of old: Thine in the neareſt relation,* John Heydon.

Thrice happy bleſſed light, that gives the ſoule a ſight, of her loſt ſtate renewing. Thrice happy bleſſed good, that brings ſuch wholeſome food, that laſts to life enſuing. My ſoule ſtands now aſpiring, and freed from all deſiring, or lack of want of pleaſure. With ſweet contentments fed, and to ſuch joye is led, as is her only treaſure, Which makes me mount and ſing, unto my heavenly King, in ſolace ſweet contenting. Mine heritage doth ſtand, built by the Lords owne hand, beyond my wits inventing. For why my inward love, doth flye ſo far above, all earthly worldly ſtayning. Mine inward truee delight, is mounted

ted now on height, above all earthly gay-
ning. The comfort of this ſight, makes
heapes of trouble light, and all things elſe
well pleaſing. And freeth man from care,
which worldly croſſes are, for all things elſe
are leazing. My patient reſting ſoule, ſtands
firme without controle, or feare of Sathans
tempting. For why my hope is nigh, he ſtayes
my ſoul on high, from troubles me exempt-
ing. What ſhould I need to crave, when I ſuch
plenty have of true and heavenly food? Or
how ſhould I wiſh more, that have ſuch bleſ-
ſed ſtore, the true and only good. Would
wealth, or honours friend me, beſt worldly
goods to ſend me, with rareſt gifts to ſtile
me, And make the faireſt ſhew, to cauſe me
here to bow, and ſo would thence beguile
me? Nor fading comforts pleaſe me, or
chiefeſt jewells eaſe me, if trueſt good be
lacking. Could chief'ſt preferments give
me any content, or grieve me, which comes
at length to ſacking. No, no, my moyſte-
ned minde a better good doth finde, beyond
the worlds conceiving; Whoſe worth is farre
more rare, then jewells rare that are, or all
ſuch baſe deceiving. All this too baſe I find
to pleaſe aſpiring minde, once touch'd with
free anointing. Doth caſt all elſe away, and
builds her only ſtay, by Gods free love ap-
pointing. What then, can world affray me,
or all her threats diſmay me. Sith that my
heart's above her? What comforts can ſhee
give me, Or croſſes for to grieve me, ſith that

I cannot love her. Or what hath reason brought, for all that she hath sought, by all her curious searching. What hath her travells found, whereon firmly to ground, the truth of inward teaching? To what good can she lead me, or all her skill bestead me, by all her forc't devising? She being by her kinde, lost and spiritually blinde, unto her second rising. But rather by her failing, is found that truth prevailing, by meek subjective resting. Upon that rock of strength, which brings true joy at length, beyond all tongues expressing. If world went unto wrack, yet nothing should I lack, sith I have all in one. That lovely glorious thing, which brings true comforting, besides that there is none. For what as sense doth deeme, in her darke base esteem, to bee a good or treasure. Or what she would devise, in view of carnall eyes, to be the chiefest pleasure. Is built upon the sand, not able to withstand, the blast of strong assayling. But when those stormes did threat, and on that building beat, their forces finde prevailing. But farre contrary they, that finde their helpe and stay, in God their rocke and guiding. Like Sion they shall stand, removed at no hand, full sure from feare of slyding. Whose spirits soare above, by draught of heavenly love, doth flye all worldly pleasure. But nature makes a stay, till God doth make the way, at his appointed leasure. When vail unmasks the minde,

and

and ſenſe ſhe doth not binde; the ſoule ſhe takes her flying. All raviſh'd with delight, ſhe takes her joyfull flight, all worldly things denying. And ſo moſt ſtrongly preſſing, to this her true poſſeſſing, now touch'd with heavenly lightning. Which brings quiet repoſe, undaunted of all foes, for all their force affrighting. For though ſhe felt the ſmart, with fainting longing heart, and thirſting for this fountaine. Almoſt brought to deſpair, that God ſhould ſo upreare, and bring her to this mountaine. And having walk'd aſtray, in many a fearfull way, in courſe of her ſojourning. But when the night was paſt, and ſtormes have blowne their blaſt, then joy comes in the morning. When clouds are all diſperſt, and ſunne ſhines forth at laſt, to give a ſweet refreſhing. Then ſoule doth finde her reſt, that good and only beſt, of her true food refreſhing. That Manna precious food, whereof the world is void, from ſight of ſuch beholding: And having found that grace, this treaſure to imbrace, in ſweet and true unfolding. No tongue then can expreſſe, the joy they doe poſſeſſe, nor ſenſuall power beleeve it. What goodneſſe God doth ſhew, to them that doe him know, when he vouchſafes to give it. This is that pearle of price, man loſt in Paradiſe, at his firſt time of falling: Which no man can attaine, till he be brought again, by Gods effectuall calling. This is that bleſſed ſtore,

delights the foule far more, then thousand worlds can give it. Christ is that only thing, that comfort true doth bring, would all men did beleeve it! This treasure locked fyes, from view of carnall eyes, in simple true enjoying. Though placed in mans breast, it hath a better rest, beyond all deaths destroying. Which makes the sense stand musing, beyond the power of using, the meanes of this same seeing. And then the cleerly sees, with love on bended knees, the power of all things being: This is that blessed state, wherein all Saints do wait, with inward free attending. This is that rest and peace, that sweet and only grace, which lasts without all ending. This is that draught of love, which lifts the soul above, all carnall worldly knowing. And kindleth such a flame, of praise unto Gods name, with free devoted flowing. This is that diadem, that new Jerusalem, that happy state of being. Christ is that rest and peace, that sweet and only grace, which passeth sense of seeing. In Christ who sets his whole delight, for evermore shall live, 'Tis only hee, and hee alone, his life for us did give. Hee suffered death upon the crosse, from death to set us free. No Mediator for our sins, wee have in heaven but hee. Man fell through Sathans subtilty, to death and endlesse paine: And Christ shed his most precious blood, to bring us back again. Who so in him assured sets, his faith and

only

only truſt. Hee never ſhall confounded bee, but live amongſt the juſt. Of endleſſe joyes and happineſſe, he ſhall bee ſure to ſpeed. Remaining ſtill in Chriſt his ſight, from whence all joyes proceed. O heavenly God, and Father deare, caſt downe thy tender eye. Upon a wretch that proſtrate here, before thy throne doth lye. O powre thy precious oyle of grace, into my wounded heart. And let Chriſts blood my ſinnes deface, and waſh out it's deſert. Thy righteous law I have tranſgreſt, in pleaſing of my minde. And to the luſt of earthly things, my heart hath been inclin'd. Forgetting heaven and heavenly power, where God and Saints doe dwell. And I was walking in the ſteps, that leads the way to hell. Grant now, O Lord and Saviour ſweet, I may no more doe ſo. But for my life in ſin miſpent, my heart may melt with woe. And ſtill to ſet before the view, of faith the worke of Chriſt's. And credit ſtill thy word moſt true, wherein true peace conſiſts. Becauſe 'tis Chriſt not wee who hath, wrought all our workes for us; And ſo did undergo thy wrath, and freed us from the curſe. Of Law ſo pure and juſt alſo, which on our ſoules did lye. Such righteouſneſſe thou didſt beſtow, that's perfect in thine eye. In which we ſtand e'rlaſtingly, approved in thy ſight: Increaſe our faith it to apply, and therein to delight. This will prevaile againſt all ſinne, and practiſes un-

just. For then to live well we begin, when wee in Christ doe trust. Resting o'the thoughts, words, works of him, which a're-presentative. For generations, sexe, and times, that were not then alive. Who can but praise thy goodnesse Lord, that such a gift didst give, Thy Christ to us of free accord, in whom with thee wee live. The life of grace on earth so sweet, as no tongue can expresse. And glory too, and that's most meet, we should it still confesse. In *Adam* I was old, in *Christ* I'me new; By nature I was false, by grace I'me true. I once was dead in sinne, and void of sense, Now Christ by faith inlivens my conscience. My selfe I lost, when I my selfe would finde, I thought I saw the way, when I was blinde. In restlesse way's, I wandred long in vaine. All workes and strife, brought nought but grief, and pain, when God me slue, I nothing knew but woe. Then I did waid, by him was staid, death fro. And hee did please my heart to ease from care, In whose first sight I saw a light most cleare. Then me to sit, he did admit so bold. In heaven's gate, in chaire of stately gold. Hee made mee white, and also bright from sinne, From me all wealth and lasting health did win. Therefore I'le rise highly to prize free grace, And ever please my King, in heavenly place. Then wisely to conclude, the Lord me taught I nothing am, and nothing can but nought. Let learning of Philosophy of me, Lord, be for-

forgot: But only faith in Christs heartblood which makes me free from spot For Christ hath wrapt me in a robe, of everlasting joy. Why should blinde reason me disturbe, and eke my soule annoy. This perfect robe of Christs own work, his royall righteousnesse, So long, so large, so full, so broad, it need'th not to be stretcht. It covereth me from head to foot, and overspreads me all. And under that a name me gives, his daughter doth me call. Christ is my cloudy pillar by day, my fiery pillar by night. He covereth me with his own flesh, before the Lords own sight. To me no sin he doth impute, because of Christs own work, Lord give my soule it to beleeve, and that with all my heart. God hath betroth'd me to himselfe, even of his own free love. A cov'nant, that's most surely made, Christ seal'd it with his blood. Suffer me not a whoring then, O Lord, from thee to run. But hasten, Lord, unto my soule, come my love Christ, O come. Though darknes did me over-spread, yea, darknesse like to hell, Yet my love got the victory, Christ kil'd the Dragon fell. All praise to God my father dear, that such great love did shew, This name to give me in Baptim, where I did not him know. By Christ the Lord hath made me light, yea brighter then the Sun. O Lord, give me the Holy Spri't, to walke here like the Moone. Away with such blinde reason then, which saith sins in Gods sight. For God abhors such Monsters sure, Sin is

not

not his delight. For ſurely ſinne high trea-
ſon is, againſt his Majeſty. From which if
Chriſt had not us ſav'd, then ſurely we muſt
dye. But if that we to God will give, the
glory of his praiſe. Then it muſt bee by
faith in Chriſt, here all our life and dayes.
But if our ſinnes ſtill God doth ſee, accur-
ſed we doe ſtand. For our ſinnes are in
number more, then is the Sea-ſhoare ſand,
Although the devil would aſcribe, the
praiſe hereof to me Yet Lord, my God, unto
thy ſelf. let all the glory be. Our faithfull fa-
ther *Abraham*, a pattern to behold, Whoſe faith
and works they are laid downe, in Scripture
manifold. That reverend ancient Father,
he did beleeve the Lord. He credit'd not his
carnall ſenſe, which is to be abhorr'd. I
meane in caſe of ſaving faith, where car-
nall ſenſe is out. But hee did credit what
God ſaid, and did not thereof doubt. For
when the Lord did ſay to him, his ſeed they
ſhould be many. His promiſes he did im-
brace, and did not put back any. He look'd
not on his owne deadneſſe, nor yet on *Sa-
rahs* wombe, Though both of them had
barrenneſſe, yet fruitfull ſhould become.
Hee look'd upon the Lords promiſe, and's
quickning pow'r alſo. Though ſtarres are
many in the skies, his ſeed they ſhould bee
moe. Hee fought a battell by his faith, a-
gainſt his owne deadneſſe. And under hope
had victory, Gods word it doth expreſſe.
The triumph of his faith alſo, it did in this
con-

consist. He yeelded unto Gods own truth, and did not it resist. This was not writ only for him, but also for his seed. In generations for to come, to strength them, in their need. Then let us make right use of this, and it to us apply And prove our selves of *Abrahams* seed, before that we doe dye. And practise now in age and youth, as he our imitation; In cleaving to Gods holy truth, that's our free justification. For by't the Lord doth try all them, that are upon this earth. And see'th where we will seal to him, and credit what he saith. For God he saith to us on earth, though dead in sinnes we are. Yet Christ hath quickned us in heaven, and we by faith set there. God saith wee're holy in his sight, for so he doth us call! Let us beleeve it with delight, though we see't not at all. He saith we are before himselfe, pure, cleane, and without spot. Let us beleeve his faithfull word, though faithlesse selfe doe not. Let us beleeve what God doth say, though contrary to sense. Let his owne word in us beare sway, for it is faiths substance. Then let us walke and tread in steps, of faithfull *Abraham*. For faith all carnall sense out-leaps, blinde reason overcame. for all that have had *Abrahams* faith, a blessing on them came. For so Gods word most plainly saith, they'r blest with *Abraham*. If that thy eyes anointed be, seeing thy misery. And thou by Christ restor'd art, then joyfull may'st thou be.

be. Though thou by nature ſinfull art, if thou thy ſelfe forſake. Chriſt never will from thee depart, but thee from woe will take. For he from ſinne hath made thee cleare, ſhedding his blood for thee. And in Gods ſight hath made thee deare, keeping the Law for thee. Wilt thou bee thankfull, then beleeve, that Chriſt did all for thee: Wilt thou be thankfull, then beleeve, that Chriſt gave thanks for thee. Let not that ſinne committed be, of which thou haſt repented; The which God hath remitted thee, but let it be prevented. For faith breeds not ſecurity, in ſinne to wallow ſtill; But worketh true ſincerity, in heart, in minde, and will. On Angells wings thou ſhall bee brought, t'enjoy thy heavenly Crowne. Deſerv'd, preſerv'd by Chriſt for thee, in glory and renowne. Chriſt is my love, my joy, my glory bright, He is my ſhield by day, my reſt by night. Right wiſe is he and juſt, of power prevailing, imparting all to me, me never failing. Saved I am by him, what ſhould I feare, I am to him, he is to me moſt deare. I grafted into him, am with him one, He is my bridegroome, even hee alone. Make haſte ſweet Chriſt, bring mee into thy Pallace, that I may have with thee eternall ſollace. Incline my heart, my lips, and tongue alwayes, only with joy to thee to yeeld all praiſe. That all my life may be true holy dayes, living alwayes by faith, I ſhall thee pleaſe. My peace of minde, my hap-

happineſſe, my only joy is this: Amongſt the Saints, becauſe in heaven, my name ſure written is. Regiſtred there by God himſelfe, I dare my heart from doubt: I know no ſinne, or devills cun, come there to blot it out. Becauſe the Lord who conſtant is, and changeth not like man: Hee writ me there and taught me this, whoſe child and ſpouſe I am. A certaine ſeale and pledge thereof, my calling is to me. In Chriſt my Lord ingrafted am, his only child to be. Faith is the hand holds Chriſt the head, faith is the foot on which we ſtand; Faith is the ſhield will ſtand's in ſtead, faith foileth all the helliſh band; Faith putteth life into the dead; faith doth reduce ſuch as were fled. Faith is the ground of greateſt joy, the pearle of pearles of higheſt price. The world to faith's a fained toy, faiths excellence who can deviſe? No men, nor Angels can declare, what treaſures in Chriſt Jeſus are. Where faith is preſent in mans heart, that faithfull heart is full of power. Faith ſo unites, that none can part: faith maketh God mans ſtrongeſt Tower. Faith is the gold that's never dim, the Ship in which we ſafely ſwim. This is the Myne in which we dig, the treaſure rich, for which we trade. This Ship good builders wiſely rigge, the greateſt merchandiſe that's made. For Chriſt is better far then gold, or pearles, or ought that can be told. Remember well when faith men name, they often meane the object high. On which faith's fixed, yet

the same, which was from all eternity. Christ Jesus, God-man, understand, if you will know what here is scan'd. All such as are beleevers sound, which truly know this mystery. Why should not such in joyes abound, and for abundant ioyes out-cry? Let unbeleevers tremble all, faith's mystery to joy doth call. Doe we not know that all things must, worke well alway most certainly. For us that have a Father just, which ordereth all things mightily. Beyond our thoughts, or what we crave, in Christ our Lord he freely gave. In waters deep he holds us fast, in fire he walks with faithfull soules. When flood and fire to hurt make hafte, both flood and fire, our God controles. Nothing from Gods love can us sever. Christ yesterday, to day, and ever. Hath God said ought hee will not doe? shall any clamorous powers preavile? When was our God to his untrue, shall men or devills make him quaile? Stirre up your faith, expell base feare, our God in's mount will sure appeare. Shall earthly parents painfully, provide for safety of their sons? Shall worldly husbands carefully, shew kindnesse to beloved ones? And shall wee question heavenly love, and by false feares Gods patience prove? Can tender mothers soon forget, her tender child that suck't her breast? And prove unkinde, and him neglect, and so her owne flesh to detest? God cannot, for he changeth never, but whom he loves, he loves for ever.

Imprimatur, *Joh. Downame.*

Courteous Reader.

THe Author intreats thee to acknowledge for Truths; first, that all Books, Roles, or Manuscripts in former times (before Christ came in the flesh) that did discover Christ the Messias that was to come in the flesh, were in high esteem of all the Church. Secondly, That such Books that hold forth the Lord Jesus already come, in's Doctrine, Natures, Offices, Discipline, Benefits or Operations, are now to bee esteemed of all Christians above great Volumnes that do not: the fire of God hath so warm'd their enobled affections, that they are much taken in the reading of such Bookes, though they come in a plain dresse. Thirdly, that al the Prophets, Kings, Priests Seers, Judges, and Patriarchs, were types of Christ to come, if we could search into this mystery. Fourthly, That all their worship, sacrifices and prayers, were shadowish, and did represent Christs perfect sacrifice, worship and prayers, &c. Fifthly, That the Sabbath was given to the Church, to exercise their Faith in the meditation on Christ that was to come, be indeed being

the true Sabbath. *Sixthly*, That the Lords day and all the publique and private Ordinances, are left to us Christians, that we might contemplate, and meditate on Christ, and so set before the view of our Faith, or understandings, all that Christ is, did or suffered for us, or hath brought unto us, and shall betide us in another world, and this is the chiefest worke, and greatest care of all Gospell Ministers, and they that hold not forth Christ crucified, in all their Preachings, Writings, and Printings, before the Peoples eyes, do nothing, or that, that's worse than nothing, trouble, weary, toil out themselves, and grieve others, whom God would have comforted and fed: I have heard sad complaints; what? not one bit of childrens bread in all the Sermon, though the Text was, Feed my Lambs. O, say they, we are utterly disappointed, we did hope to have been instructed in the faith of Gods power, but O, the lashings, invectives, and heavings at some of the most excellent Truths [by new tearmes of reproach] to render Truth dangerous, and the entertainers of it odious,

and

and what polite and elaborate Workes are extant to little profit to the truly enlightened Christian, judge ye. Seventhly, the dayes of humiliation in former times, were soul-fatting, soul-satisfying, and soul-quieting dayes, dayes of atonement, reconciliation, and union with God, in Christ to come, and that our Fasts are Evangelical in Christ who is already come, and if it were taught frequently, that Christ's Fasting, Conception, Birth, Life, Death, Resurrection, Ascension, and Mediation, yea, all his thoughs, words, and workes were ours; he standing our surety, did it all for us; & if this were believed really, no doubt, but we should finde more comfort in our hearts, courage in our fights, and have more soul raviſhments, in the injoyment of our fully satisfied Father, than ever the Jewes had: but if we fast from false grounds, to wrong ends, no marvel if we are pensive, unsuccesfull and unhappy in all our undertakings. Eighthly, That the covenant of grace is one, and doth onely differ in some circumstantials, viz. in more clear dispensations and opener visions, and that

we have farre more external priviledges than the Jewes ever had. Ninthly, That since Christs Ascension God doth satisfie the Church (in the satisfaction Christ hath once made) in all the meanes of Grace, God is fully satisfied and demands no more, Christ he dies no more, cries, fasts, lieth in the grave, nor prayeth no more, but now he rules all in Heaven and in Earth, to the worlds end. Tenthly, That the worke of Redemption, is fully and freely wrought by Christ, it is done already, not a doing, it was finish'd 1634 years ago and above, to the view of Angels and Men, and the discoverie and bringing this home to the consciences of men, is the worke of the eternal Spirit, by all the meanes in much mercie afforded us, as Ministerie, Word, Prayer, &c. to reveal the everlasting Gospel to the Church, so that Conversion, and the cleare manifestation of our salvation wrought by Christ, is all that Christians are to look after during life in this case. ☞ Eleventhly, That God in and by Prayer seekes, findes, and moves us; I say, he doth informe, inlarge, perswade, prevaile

with

with, and changeth your mindes, helpes our infirmities, supplieth our defects, and doth comfort our hearts, refresh our drooping spirits, doth good to, and profiteth us: we do not adde any thing to God, neither are our prayers profitable to God, (to speak properly) but our prayers (or rather God by them) do abundantly prevail with others, and our selves are strengthened in the faith thereby, and indeed, we are overpowered, undeceived, and discovered our selves to our selves, in, and by prayer God knoweth us throughly, &c. So Moses, the Prophets, and James are to be understood. Twelfthly, That what ever is sound, orthodox, and Truth in this little Book ensuing, he disclames, it's none of his own, but God's, and is resolved (his grace assisting him) to recant of whatsoever is unsound upon information, and conviction, and take it for a great mercie, in what he hath come short, to see any to enlarge themselves, and exalt Christ more. If there be any thing come to thy hand that's excellent, imbrace it, view the Texts well, and the inference from them; and if this take

with thee thou maist have the other part some things in it are to be found in other Authours, and the rest digg'd out of the Mine, or sacred veines of Scriptures, which are able to make the Man of God perfect; Farewell,

Thine in the best Bond, neareſt relation, and strongest union,

J. H.

SOME GOSPEL TRUTHS *Catechistically* laid down, explained and vindicated.

Question.

What is a Catechisme? Ans. 'Tis a Book or Manuscript in which the grounds of Religion are purely, clearly, and soundly manifested, and sheweth how to conceive rightly of God and Christ, according to the Law and Gospel, as all these Scriptures prove, *Acts* 18.24,26. 1 *Pet.*2.2. *Hebr.*6.8,2. *Hebr.*5.12,13. 1 *Pet.*3.15. 1 *Cor.* 2.4. 1 *Cor.*3.1,2. *Qu. What is God? Ans.* A Spirit distinguished into Father, Son, and holy Spirit, as these Scriptures prove, *John* 4.24. 1 *John* 5.7. *Matth.*28.19. *Qu. How are we to conceive of God? Answ.* According to the manner of revealing; by his Properties, Workes, Word, and Law, or Gospel, *Exod.* 34.6,7. *Psal.*19.1. *Psal* 8 1. *Job* 36.24. *Job* 37.24,16. The Father begets the Son, *John* 1.

18.

18. The Son is begotten, *John* 3 18. The Spirit proceeds, *Gal.* 4. 6. *Rom.* 8. 9. *John.* 15: 26. God is wisdom, goodnesse, justice, glory, mercy, blessednesse, graciousnesse, purity, and puissency it self, *Rom.* 16. 27. *Job* 12 13. *Matth.* 19. 17. *Exod* 3. 19. *Rom.* 5. 8. *Psal* 146. 17. *Psal.* 13. 11. 145 8, 9. *Matth.* 5. 48. *Job* 35. 2. *Marke* 14 61. *Rom.* 10. 5. 1 *Cor* 2. 8. God is known by his Decree, *Ephes.* 1. 5, 11 Creation, *Gen.* 1. 27. *Hebr* 11. 3. Providence, *Psal* 36. 6. *Matth.* 10. 29. 1 *Tim.* 1. 4, 10 *Prov.* 5. 3. *Qu. How did God create man at first? Ans.* Marvellous holy and happy, and Lord of all the Creatures, as these Scriptures prove, *Eccles* 7. 29, 30. *Gen.* 1. 26. *Col* 3 10. *Ephes.* 4. 24. *Gen.* 1. 29. *Gen.* 2. 15. *Psal.* 8. 6. *Q. Did man remain so still? Ans.* No he fell into sin, 1 *Tim* 2. 14. *Q. How did he fall? Answ* Wilfully eating of the forbidden fruit, as these Scriptures prove, *Gen* 3 6. *Eccles* 7. 29, 21 *Rom* 15. 12 1 *John* 3. 4. *Q. Did all men fall in* Adam *and so become sinners? Ans.* Yes, For he was a representative person, and we in his loynes were sinners. Freely sinners, *Rom.* 5 12. *Psal.* 51. 5. 18. 19. Perfectly sinners, *Gen* 5. 6. *Rom* 3. 9. Invisible sinners, *Rom.* 5. 15. *Psal.* 51. 5. Oppersatively, workfully, declaratively and demonstratively sinners, *Rom.* 2 5. *Rom.* 3 9, 19 *Tit.* 3. 3. *Matth* 12. 34, 35. *Rom.* 1 29, 30. The Infant having thought no evil, nor spoken any evil word, nor wrought any illegal worke, by imputation

of

of *Adam*'s sin, without any endeavours of his own, to sin of it's own accord, is freely a sinner, perfectly a sinner, and so the childe of wrath, his thoughts being become onely and continually evil, *Genes.* 6. 5,8,21. *Rom.* 3. 19. *Ephes.* 2. 3. And above reason, sight, and feeling, a sinner though there appeares no such thing externally, yet God by his secret judgement doth impute *Adam*'s sin, at length if the childe live, sin breakes out to the sight of others like a plague sore, 1 *Kings* 8. 38. *Quest. What's the desert of sinne? A.* The curse of God on soul and body for ever, together with the severall punishments threatened in the Word of God, *Rom.* 8. 20. *Deut.* 28. 26. *Deut.* 29. 19. *Rom.* 6. 21. *Ezra* 7. 9. *Rom.* 1. 8. *Matth.* 27. 3. *Matth.* 6. 5. *Rom.* 1. 28. 2 *Thess.* 2. 11. *Rev.* 6. 16, 17. *Zach.* 7. 11, 12. *Psal.* 81. 12. *Gen.* 19. 5. *Mat.* 7. 23. *Rev.* 22. 15 *Mat.* 25. 41. *Luke* 16. 24, 25. *Rev.* 20. 15. *Q. What's the meanes of our recovery out of misery? A.* Christ Jesus onely, *Acts* 4. 12. *Psal.* 89. 21. *Isa.* 53. 5. *Psal.* 40. 6. *John* 5. 36, 37. *Hebr.* 10. 7. *Gal.* 4. 5. *Q. Did Christ make us righteous by his righteousnesse? A.* Yes doubtlesse, and that freely, invisibly, perfectly, and in due time visibly righteous. Thus before we have thought, spoke, or wrought any good, without any endeavours, labours, or workes of ours, freely, *Rom.* 4. 5, 6. *Rom.* 5. 19 *Rom.* 9. 30. *Rom.* 3. 23, 24. *Ephes.* 2. 1. *Ephes.* 2. 5. *Ephes.* 2. 6. Perfectly righteous, not by our selves

amended

amended lives: as Popelings falsely conceive, but by his own offering once for all the Church, *Hebr.*10.14. *Ephes.*5.26,27. *Col.*1.28,29. *Col.*1,22. *Matth.*5.18. *Rom.*8.4. *Rom.*5.19. *Col.*2.10. *Rom.*4.6,9. *Gen.*3.9. *Col.*1.12,13. *Titus* 3.5,7. *Rev.*1.5,6. *Rom* 3.2. Invisibly righteous, above our reason, sence or feeling, that we might live by the faith of God's power, and relie on God's speaking, *Rom.*1.17. *Rom.*4.18. *Hebr.*6.11.1.3. *Isai* 60 21. *Isai* 60.10. 2 *Cor* 5.21. *Cant.*4.7. *Psal.*45.9. *Psal.*45.13. *Rom.*4 18,25. *Acts* 13.48. 2 *Cor.*4.18. *John* 20.29. *John* 13.10. 1 *Sam* 16.7. *Luke* 8.50. And the said imputation of Christ's righteousnesse doth so worke together to manwards, by the Spirit of God, that the Christian brings forth good fruit more and more, declaratively, in the sight of men, and for such ends, as God hath appointed, *viz.* God's glory, man's edification, and further incouragement in the like good workes, *Matth.*5.16. *Titus* 2.11,12,13,14,15. *Ephes.*2.10. 2 *John* 3.6,9. *Rom.*6.18. *Isai* 61.21. 61.3. *Matth.*12.33. *Qu. What way or meanes is Christ for the Christian to come to God by? An.* Christ Jesus is the onely, free, safe, easie, near, quicke, firme, spacious, shady, prosperous, pleasant, and soul satisfactory way, *John* 14.6. *Acts* 4.12. *Rom.*22 17 *Isai* 55.1. *Isai* 49.8. *Ephes.*2.8. *Hosea* 14.4. *Ephes.*2.13. *Rom.*10.6. 1 *Peter* 2.4. *John* 14.6 *Matth.*7.24. *Hebr.*13.4. *Psal.*19.7. *Psal.*18,30. *Eccles.*11.7.

11.7. Pro.3.12,17. *Mat.*16.18. *Heb* 13.5. *Isa.* 35.8,9. *Gal.*5.1. *Psal.*18. 9 *Isa.*26.20. *Rom.*15. 13. *Isa.*32.2 *Qu. Did Christ Jesus work our salvation, redemption & merit, life, and blisse, for the (Church at God's hand) by his active and passive obedience?* &c. *Answ.* Yes doubtlesse, *Isa* 5.3. *Matth.*26.27. 1 *Peter* 2. 14. *Philip* 2.6,8 *Psal.* 40.7. *Gal.*4. 5. *Rom.*8.3,4. And did declare his Fathers will to the Church *Isa.* 61.1,3 *Psal.* 2.6,7. *Dan.* 9.24. *Ephes* 2.14,17,16. *Mat.*13.8 10.27.5. *Mar.* 10.40. *Lu.* 10.16 *Heb.*1.1. 1 *Pet.*1.11, 12. 2 *Pet* .2.18,19. 2 *Pet* 2.15. 21. *Ephes.*1.8. *Ephes.*1.11,12,13,20. *Hosea* 4.6 *Matth.*2.17. 26.27. *Psal.*110.2,4. *Hebr* 8.2,3. *Acts* 3.22. *Qu. What can sufficiently evidence my salvation to me that I may rest satisfied in my conscience for ever? A.* There are two evidences of our salvation, the one revealing, and the other sealing it up unto us. The Spirit and Faith; and the epithetes of the Spirit recorded in Scripture are these, trying, crying, lively directing, a convicting free Spirit, & commanding, holy, right, comforting, and an unerring Spirit, a constant, true, striving, new, powerfull, and perswading Spirit, an evident, sound, plain-speaking, fruitfull, filling, and witnessing Spirit, an adopting, soul-quieting, meek and good Spirit, a dwelling, searching, lusting, moving, formed and contrite Spirit; a broken, helping, establishing, sin consuming Spirit, a sealing Spirit, an eternal Spirit, the

Spirit

Spirit of promise, the Spirit of revelation and demonstration, that's but one, a begetting Spirit, the Spirit of grace, moving, striving, resting, and undirected Spirit, by Angels, or Men, prove *John* 16.8,9 *Cor* 2.10, 14. *Zach.*13.10. *Gal.*4.6 *Rom.*8.2. 2 *Cor.*3.6. *Psal.* 19 25. *John* 16. 13. *Psa* 51 12. 110 3. *Isai* 30.21. *Ephes.*4.32. *Luke* 11.13. *Psal.*51. 10. *Ezek* 11.19. *John* 16.8. 14.16. *John* 16.13. *Isa* 35 . *Psal* 51.10. 1 *John* 4.6. 1 *John* 5.6. *John* 14. 17. *Gen.*6.3. 1 *Cor.*2.4. *Hosea* 2.14. *John* 6 63. 1 *Tim.*4.1. *Gal.*5.22. 5.18. 1 *John* 5.6. *Rom* 8 16. *Rom* 8.15. *John* 6.63. *Isai* 57. 15. 1 *Pet.*3.3. *Psal* 143 10. *Ephes.*5.9 2 *Chro.* 30.22. 1 *John* 4.13. *John* 14.17.10. 1 *Cor.*2. 10. *Gal.*5.17. *Gen.*1.2 *Gal.*4.19. *Psal.*51.17. *Rom* 8.26. *Rom.*8.16. *Isai* 54.13,14. 2 *Thess.* 2.8. *Ephes.*1 13,17. *Hebr.*7.14 *Epes.*1.17.1.13. 1 *Cor.*2 4.*Ephes* 2. 18.4.4. 1 *Cor.* 12.13. *Gal.* 3.3. *Hebr.*10.20. *Zach.*13.10. *Gen.*6.3. *Isai* 11.2. *Isai* 40.13. The sealing evidence of our salvation is faith; and therein, the definition, distribution, and the excellency of faith. Faith is the beliefe of the Gospel, *Matth.*16.16. *Rom* 4. 1 *Cor.*15.11. *Col.*3.11. *Col* 2.10. Faith must be considered, generally, or specially. The Word, *Rom.*15 4. Promises, 2 *Cor.*1.20. Threats, *Amos* 3. 2. Commands, *Gen.*12.4. *Tit.* 2.12. There are precepts, temporary, *Luke* 9.3. For triall, *Gen.*22.2. 1 *Kings* 3 24. Personal, *Matth.*19.21. Of conviction, *Exod.* 8. 1. *John* 11.43.

51.43, Perpetuall, *Matth* 5.4,48. The Hiſtory of the Bible, Creation, Providence, *Hebr.* 11.13. 11.3. *Pſal.*75 24. The plots, projects, and helliſh inventions of wicked men againſt the Church, and God's defeating them. The Doctrine of the Scriptures, and therein conſider theſe particulars, Man's miſery by the fall of the firſt *Adam*, *rom* 5.12,19. *Epheſ* 2.3. *rom.*7.24. The myſtery of man's redemption by Chriſt, *rom*, 5.19. *1 Tim.*3.16. The adequate or ſpecial object of faith is Chriſt Jeſus, *rom.*1.17 And it muſt be conſidered negatively, and affirmatively, thus; Not Chriſt abſtractively, nakedly, and unfurniſhed, as reaſon, that monſter in religion, conceives him to be, *viz* a hard man, a rigid Chriſt, gathering where he doth not ſtraw. *Matth.*25. 24. much leſſe as the Devil and Arch-prieſts, and Roman ſouldiers left him a moſt deformed and deplorable object, full of gore bloud, ſwolne, bleeding, and dying upon the Croſſe, bearing the ſinnes of all the Elect, unto the view of carnal reaſon, without forme or beauty, and not to be deſired, his viſage being marr'd more than any man's. *Iſai* 52 14. *Iſai* 53.2. Nor according to the aſperſion the High Prieſts caſt on him, enough to cauſe an unregenerate man to hide his face from him, reject him, and account him juſtly ſmitten of God, *&c. Iſai* 53.4,9. and to thinke him the wickedeſt wretch that ever lived upon the earth.

earth. But affirmatively, Christ adorned with all his benefits, merits and perfections, that blessing that makes rich, and addes no sorrow with it, but brings with him all blessings, *Pro.* 10 22. First, pardons, multiplicity of pardons, *Isai* 55.7 *Zach.*3.9. *Luke* 24.47. *Psal.* 103.3. *Micah* 7 18. Secondly, priviledges spiritual, universal and eternal, *Col.* 1.13. *Prov.* 16 7. *Luke* 1.7. *Apoc.*1.6,5. Thirdly, righteousnesse, able to stand before God's pure eyes, and severest judgement, *Isai* 33.14. *Dan.*9.24. Fourthly marriage, union, and communion with Christ, *Hosea* 2.19, 1 *Cor.*6.17. *John* 17. 22. Now Faith must be passively understood, that is, Christ's perfect faith, and that is imputed unto us, *rom.*3.22. Not active as it is in us, weak, impure, and imperfect, *rom* 22. Thirdly, the excellency of faith, and therein we must consider, the Authour, that is, God, *John* 6.44. *Hebr.* 12.2. The effects of faith, love, joy, and peace, *&c. John* 1.5. *Acts* 5.9. The nature of faith, 2 *Pet.*1.1. The rarity of faith, few have it, *Luke* 18.8. 2 *Thess.*3.2. The warrant of faith, 'tis called for, *Isai* 55.1. 2 *Cor.*5.19. The absolute necessity of faith, without it, all is vile and naught, *Prov.*28.9. *Hebr.* 11.6. The perpetuity, eternity, and everlastingnesse of faith, 2 Pet.1.5. *Qu How know you the sacred Scriptures to be the Word of God? What grounds have you for't so to believe? Answ.* By the testimony of the Scripture and

that's

that's ſufficient of it ſelfe to me, 2 *Cor.* 1.22, 23. By the teſtimony of the Spirit of God, 1 *Cor.*2.14. 1 *John* 2.20,27. By the teſtimony of the Church in all Ages, 2 *Pet.*1.19. *Iſai* 53.2,5. By the antiquity of the Scriptures, *Hebr.*13.8. *Jer.*1.16. By the miracles wrought for confirmation of them, 1 *Kings* 17.24. By the conſtancy of the Saints in ſuffering in the defence of them, *rev.*6.9. 12.11. *John* 3.6. By the ſtile being ſo majeſtical, high and yet plain, *Exod* 20. 1,2. 1 *Cor.*11,23. *John* 3.30. *Gen.*17.1. *Pſal.*50.1. *Iſai* 44.24. 1 *Cor.*1.23. *Joel* 1.2. By the admirable, heavenly and pure Doctrine contained in them, *Pſal.*119.9. *Pſal.* 119.129. *Pſal.*119. 172. *Deut.*4.5,6. By the ſweet conſent both of Prophets and Apoſtles, *John* 5.46. *Gen.*3.15. *Gen.*12.2. *Gen.*49.10. *Numb.*14.17. *Dan.*9.25. *Matth.*1.18. *Luke* 1.55. *Luke* 14.17,44. *Acts* 26. 22. *Deut.*32.21. *Mal.*10.11. *Pſal.*2.8. *Pſal.*110.2. *Acts* 11.18. *Pſ.*118.22,23. *Mat.*21.42. *Gen.*49.10. *Iſai* 9.6. *Acts* 10.43. *Mat.*1.18. *Dan.*9.24. By the efficacy of the Doctrine on the ſoules of multitudes of men and women of all Nations, without a ſword of ſteel, or compulſion, *Pſal.* 19.8. *rom.*15.4. *Zeph.*2.11. *Zach.*13.2. *Acts* 5. 39. *Acts* 9.5. *Acts* 20.21. *Phil.*2.12,13. *rom.*15. 19. 2 *Cor.*4.8,12. 2 *Tim.*2.16. 2 *Cor* 3.6. *Pſal.* 119 103. *Pſal.*119.50. *Pſal.*119.93. 1 *Cor.*14.25. 2 *Cor.*10.4,5. By the nature of the word, that is ſo contrary to the will and wiſedom of men, 1 *Cor.* 1.21. 1 *Cor.* 2.14. *rom.*8.6. *Epheſ.* 6.12.

Apocal. 2.10. *Acts* 9.5,21. By the pen-man, though despicable, yet subdued all the world: *rom.*15.19. *Matth.*4.18,20. *Luke* 6.13. 2 *Cor.*4. 7. *Marke* 13.25. 1 *Cor.*2.4. 1 *Thess.*3.4. *Acts* 9.16. 2 *Tim.*3.2. *Col.*1.6. By the continuation of them, though millions of Tyrants have sought their extirpation, *Jerem.* 36.39. By the fearfull judgements on the enemies of them. The Scriptures are the Word of God. Because they speak of things above corrupt reason, Gods eternitie, and the resurrection from the dead, *&c.* Because they tend to God their centre, *&c.* Because the prophesies are accomplished, *Luke* 12. 52. *Matth.* 24. 5. Because their drift is to destroy that that is most beloved by men. Because they require that that is contrary to mans nature, and that that is above their power to performe. Because the more any conformes to it, the more the world calumniates, slanders, and persecutes them for't. Because they condemne mans wisedom, righteousnesse, and excellencies. Because they are such a mysterie, that neither the follie nor the wisedom of men can effect such a worke: neither can the greatest head pieces in the world by all their parts finde out the meaning of them without the Spirit; or agree on any one meaning of them. *Qu. Do the Scriptures shew how men are to behold or conceive of God?* ☞ *A.* Yes, They teach the Christian to look on God, through Christ the Chrystall sea of glasse,

glaſſe, Well of ſalvation; and Shiloh that is our felicity, plenty, all God's excellent things, and the Authour thereof, as the word Shiloh ſignifies, *Iſai* 8.6. 12.3. *Iohn* 2.20. *Col.* 3.11. *Pſal.* 30.9. *Acts* 4.12. *Pſal.* 77.12,19. *Iohn* 1. *Rev.* 15.2. They diſcover Chriſt's Incarnation, Stocke, Birth, Mother. the place of Birth, the time when, the manner how, the occaſion, his poverty, his flight to Egypt, his Name, his paines he took, the reproaches he ſuffered, and the death he died, thus for his humiliation, *Matth.* 1.21. *Luke* 3.31. *Micah* 5.2. *Matth.* 2.1. *Luke* 2.24 *Matth.* 1.25. *Luke* 2.7. *Iſai* 7.14. *Matth.* 2.1. *Luke* 1.27. *Matth.* 1.18. *Mat.* 1.25 *Luke* 2.1. *Mar.* 6.3. *Mat.* 2.13. *Hoſ.* 11.1. *Iſai* 7.14. *Matth.* 1.25. *Matth* 27.38. They diſcover Chriſt's Exaltation, and therein his Reſurrection, the Miracles he wrought, the Battels he fought, his Victories, his Aſcention, and his ſecond Comming to Judgement, *Rom.* 4.25. *Iohn* 2.9. *Matth* 8.26. *Marke* 5.42. *Luke* 14.4. *Luke* 10.17. *Iohn* 11.44. *Acts* 9.4, 19. *Acts* 1.4,19. *Hebr.* 2.14. *Col.* 2.14. *Marke* 16.19. *Matth* 8. *ult.* *Epheſ* 4.5. 4.10. *Luke* 24.51. *Acts* 1.11. *Pſal.* 145.13. *Deut.* 7 14. *Judges* 14.15. *Acts* 17 31. They diſcover Chriſt's Doctrine, Diſcipline, Ordinances, Operations, Dayes of worſhip, Priviledges and Prerogatives royall, Subjects, Titles that ſhew forth his Quality, what a kinde of one he is, and quantity, how great of Majeſty he is: and

the grounds we have to relie on him onely, *Hebr.*2.3. *Hebr.*1.3. *prov.*4.2. *Gal.*4.6. *John* 5.17. *Col.*2.12,19. *Matth.*28.19,20. *Psal.*115. 2. *Deut.*32.39,40. 1 *Tim.*6.15,16. 1 *Cor.*16.2. *Apoc.*1.9. *Matth.*12.18. *Revel.*19.14. *Rom* 9.5. *Matth.* 1.16. *Col.*2.10. *Ephes.*5.22,24. *John* 8. 58. *Apoc.* 15.15.3.12.7. *Judges* 9.25. *Matth.* 1.23. 4.3. 7.6. *Apocal.*1.8. 7.2. 10. 1.5.5. 6.6. *Hebr.*2. 10. 1.3. *Col.*1.15. *Hebr* 5.9. *Phil.*2.6. *Ephes.*1.23. 1 *Cor.*2.8. *Acts* 10.36. 11.18 *Mat.* 12.8. 9 38. *Apoc.*5.5. *Q. What things are there considerable in the Doctrine of free grace? Answ.* The grounds, nature, properties, and reasons that demonstrate this free grace. The grounds, God's glory, *Prov.*16.4. *Isai* 46.10. Man's salvation and eternal felicity, 1 *Peter* 1.9. In it's nature 'tis free, *Ephes.*1.5. Full, 2 *Cor.*12.9 & Permanent, *John* 13.2. In it's properties, liberty, fidelity, simplicity, and ability to performe. First, Liberty, God offers Christ to whom he will, and when he will. Secondly, Fidelity, God doth and hath fully performed all that he promised. Thirdly, Simplicity, God being fully satisfied in Christ Jesus doth in the dispensation of his Word offer Christ freely, and without any equivocation, falsehood or grudging. Fourthly, Ability to performe God's power and will, are conjoyned, and he hath already made up the Churches happinesse, in a full, perfect and plenary satisfaction of Justice, in our redemption by Christ

Chriſt, ſo that nothing can be added to it by us, and God ſees the Church perfected for ever, and ſhe ſhall in the fulneſſe thereof enjoy it in Heaven at laſt. The reaſons that demonſtrate free grace, becauſe God doth freely give Chriſt, Faith to imbrace him, and aſſurance in Chriſt Jeſus, *John* 3.16. *Iſai* 9 6. *Epheſ.*2.8. *Gen.* 9.27. Becauſe God of his own accord provided, offered, and in mercy gave Chriſt, the true grace of God, wherein we ſtand, without a thought, word, or worke of ours, and the promiſe was inſtantly made to *Adam*, as ſoon as he had ſinned and had need of Chriſt, *Gen.*3.15. 1 *Pet.*1.12. *Iſai* 65.1. *Rom.*5.10. Becauſe God is the Maſter of this gift, Chriſt Jeſus the true grace of God, ſo rich, great, and royall, and 'tis his honour to beſtow him freely, and not repent, *John* 6.27. *Rom.*11.29. Becauſe God is not bound to any law, relation, or abſolute neceſſity of nature, but he gives Chriſt moſt freely, and voluntarily, *Rom* 9.5. *Pſal.*115.2,3. *Pſal.*16.2. *Epheſ.*2.4. *Matth.*5.44. Becauſe our beſt plea is to plead emptineſſe, nothingneſſe, and ſelfedeniall; ſaying, My light is darkneſſe, my candle is out, my life is death, my humility pride, my ſincerity hypocriſie, and my righteouſneſſe is a very plague, *Iſai* 64.6. *Iſai* 55 2. *Rev.*22.17. *Jer* 10 23. 2 *Cor.*3.5. *Pſal.*130.10. Becauſe God doth frequently call men to Chriſt, and free grace, by his invitations,

Luke 14.18. Lamentations, *Luke* 19.42. Protestations, *Isai* 5.4. Allurements, *Hosea* 2.14. Expectations and longanimity, *Cant.* 5.20.5.2. Exhortations, *Gen.* 9.26. Denuntiations against refusers of this free grace, *Luke* 19.27 *Matth.* 21.6,7,8. By his severall Dispensations of free grace, *viz.* Christ Jesus, in all Ages, to all Sexes, to all States, Conditions, People and Nations; so that there have been, now are, and shall be, or may be some, that receive Christ, this free grace, *John* 2.2. 1 *John* 12.2. *Revel.* 4 6 *Acts* 10 35. 2 *Cor.* 5.9,10. *Quest. How can it be said to be free grace, seeing Christ paid the utmost farthing, and paid both a debt of service, and suffering to his Father?* *A.* 'Tis altogether free in respect of us, or any thing could be done by us towards our salvation; because God provided Christ for us; because God freely propounds Christ to us; because God as freely gave Christ to us, *Isai* 9.6. *Ephes.* 2.6,7,8. *rom.* 3.22,23,24. *rom.* 4.5,6. *rom.* 5.19. *rom.* 9.30. *Qu. What is necessary to be known concerning that great Article of free justification? Ans.* The definition, causes, effects, subjects, time and properties of justification. Justification is God's acceptance, reputing, accounting and making his Church just, in, and by the justice and righteousnesse of Christ, *rom.* 4.6. 1 *Cor.* 1.30. 2 *Cor.* 5.21. The efficient Cause is God, *Marke* 2.7. *rom.* 8.33. *Isai* 43.25. *Isai* 44.22. The instrumental Cause interna l

ternal, is the ſpirit of faith, and faith applying Chriſt, *John* 16.13,14. *Phil.*1.29. *John* 6.29. 1 *Tim.*1.5. *Epheſ.*1.3. The inſtrumental, external, and proclaming cauſe is the Goſpel, the Word of life, ſalvation, and reconciliation brought in earthen veſſels, who are the proclaming cauſe, 2 *Cor.*4.4. *Acts* 5 2. *Acts* 13.16. 2 *Cor.*5.18. And the ſealing cauſe, are the two Sacraments, Baptiſme, and the Lord's Supper, *Rom.*4.11. 1 *Cor.*11. *Matth.*28.3. The internal and impulſive cauſe, is God's benevolence, love, and free grace, *Rom.*3.24. *Epheſ.* 2.8. *Epheſ.*2.6. *Pſal.*119.30. *Titus* 3.5. The meritorious and eternal moving cauſe is Chriſt, his active and paſſive obedience, *Rom.*3.24. 2 *Cor.*5.21. *Hebr.*7.22. 1 *Peter* 2.22. *Apoc.*1. 5. *Iſai* 53.5. *Rom.*10.4. 1 *Cor.*1.30. *Acts* 20. 28. *Iſai* 9.6. *Gal.*2.20. *Epheſ.*1.7. *Hebr.*1.3. 2 *Cor.*5.18. *Gen.*27.27. *Luke* 1.75,79. The material cauſe, Chriſt's obedience; the formal cauſe, God's imputation of Chriſt's righteouſneſſe. The effects are peace, joy, patience, and eternal life, *rom.*5.1. *Phil.*7.4. *rom.* 15.13. *Iſai* 57.20. *rom.*5.3 *rom.*2.2. The Subjects and perſons that are juſtified, are the Elect of God, *rom.*8.30,32. *Iſai* 53.6. *Iohn* 10.15. *Iſai* 53.11,12. *Iohn* 10.26. *Iohn* 17. 18,19,20. *Matth.*25.23. *Apoc.*22.15. *Iohn* 1. 29. 1 *Iohn* 2.2. 1 *Tim.*2.6. The time, in reſpect of God, there is none, neither are we to conceive of God according to his incom-

prehensibleneſſe, but in reſpect of man's apprehenſion, 'tis when he believes in Chriſt Jeſus in this ſence, *rom.* 5.1. *rom.* 3.22. The properties of free juſtification. 'Tis moſt free, *Rom.* 3.24. 'Tis moſt abſolute, intire, and individuall. 'Tis moſt excellent in it ſelfe, cauſes, and effects, *rom.* 3.24,25. *rom* 4.5. *Epheſ.* 5.2. *Titus* 3 5. 1.15. 1 *Tim.* 4.3. 'Tis an immutable, inviolable, and irrevocable act of God, *Mal.* 3.6. 1 *Peter* 1.5 *Matth.* 1.6. 18.24 7 24 *Pſal.* 125.1. *Qu. What do the Scriptures hold forth concerning the decree of God? Anſw.* The definition, acts, cauſes, effects, ſubjects, ends, properties, prerogatives, priviledges and excellencies. 'Tis God's ſpeciall decree touching the conferring of eternal ſalvation by Chriſt the Redeemer, to certain men and women, of meer mercy, favour and grace, chooſing them to celeſtial life in Chriſt Jeſus before the world was made, *Epheſ* 1.5. *rom.* 8.29, 30. *Matth.* 24. 24. The acts are the purpoſe and election, the decree and the execution thereof, *Rom.* 7.11. *rom.* 8.29,30. The cauſes, the efficient, God's meer mercy in Chriſt. *Iſai* 4. 2.1. *Epheſ.* 1 4. *John* 15.16 *Matth.* 12 18. *rom.* 8.29,30. *Epheſ.* 3.11. *rom.* 9.15. 1 *Peter* 1.10. *Epheſ* 5.30. The material cauſe, Chriſt. The effects (about whom.) The counſel of God of whom it is. *rom.* 9.23. The final cauſe, God's glory, and our good; *rom.* 9.23. *Epheſ.* 1.6, 1,4. *Acts* 13.48. *rom.* 8.29,30. *Epheſ.* 1.

6.

6. 2 *Theſſ.*2.13. The effects of election are, adoption, vocation, juſtification, regeneration, ſanctification, and glorification, *rom.*8. 28,29,30. *Epheſ.*1.6. *Acts* 13.48. The ſubjects of juſtification are Chriſt, and Chriſtians elected, *Iſai* 42.1. *Matth.*12.12. *Epheſ.*1. 4. *Iohn* 13.18. *rom.*8.30. 2 *Theſſ.*2.13. *Titus* 1. 1. 2 *Theſſ.*3.3.2. *Prov.*16.4. *rom.*9.4. *rom.*11. 7. *Pſal* 64.4. *Pſal.*33.12. *Pſal.* 49.14. *Matth.* 24.31.34. *Matthew* .25.41. *Hebrews* 1. 14. *rom.*8 33. The properties of election,'tis from everlaſting, *Epheſ.*1.4. 'Tis permanent, immutable and irreſiſtable; *Iſai* 46.10. 2 *Tim.* 2.19. *Mal.*3.6,9. *Iohn* 6 35. *Iohn* 10.28. The ends of election are God's glory, mens good and preferment to grace and glory, 2 *Theſſ* 2. 13. *rom* 9.23. *Epheſ* 1.6. *Epheſ.*1.11. *Acts* 13. 48. Although the number of the Elect are few, comparatively, yet their priviledges are numerous, as, God's approbation, protection, and eternal felicity, *Pſal* 1.6. 2 *Tim.* 2.19. *Matth.* 22.14 20.16.7.14, *Marke* 10.30. *rom.* 11.5.9.27. *Luke* 13. 23,24. 12.32. *Iohn* 17. 9.12.42.6,70. *Iſai* 10.22.23. *rom.*8.1. *Ier.*3. 14. *Zeph.*3. 13 *&c.* *Pſal.*1.6. 2 *Tim.* 2.19. *Q. What doth the Scripture hold forth to us concerning* Moſes *Law? A.* The definition, diſtribution,ſignification,to whom 'twas given,the promulgation thereof, abrogation, (and why 'twas abrogated, and when 'twas abrogated.) The definition, 'Tis an ordination of right reaſon,

reason to the common good of all, and singular subordination given by God, that hath the care of the whole community, and every singular in it. Moral and Ceremonial, and in the Moral Law two things are considerable. First, there's the matter of it, that's *justice*, equity, and righteousnesse, which the Christian hath in Christ Jesus without the Law. Secondly, there's the forme of the Law, and that's the authority of it, commanding obedience upon pain of the curse, but that the Christian is freed from, all confesse with one mouth, and threatning the disobedient, and promising rewards to the fulfillers of it. The signification of the word Law: sometimes it signifieth the whole Scriptures, *Iohn* 12.34. *Psal.* 1.2. *Matth.* 5.17. Sometimes *Moses* Doctrine onely, *Luke* 24.44. The pædagogie of *Moses*, *Iohn* 5.20. But chiefly, principally, and most properly it signifies Christ, to whom Law and Prophets directly lead unto, and as their centre, *Rom.* 3.21. *Isai* 51.4. *Psal.* 119. 72. *Psal.* 17.7. *Hosea* 8.11. *Isai* 2.2. 1 *Cor.* 2.1. The promulgation of the Law was on Mount Sinai, *Exod.* 20.19. *Hebr.* 12.22. The Law was given to the Jews, therefore called Iudaical, Ceremonial, and Mosaical, and to remain till Christ should come. *Gal.* 3.24. *Psal.* 122.3. 147.20. 45.46.–18.87.5.2.7 *Isai* 32.1. The Law is altogether abrogated to a Christian, a true believer, *Rom.* 7.6. *rom* 6.14. 8.5.2 *Cor.* 3.11. *Gal.*

*Gal.*3.19. 1 *Tim.*1.9.*Gal.*5.18. Chriſtians being made righteous freely, perfectly, and evangelically, 1 *Cor.*1.30. 2 *Cor.*4.18. *rom.*3. 24. 9.30. *Hebr.*10.14. *Epheſ.*5 8.*rom.*4 19,20, 21,22,24. do demonſtratively to men-wards walke in love, as *Dorcas*, *Paul*, and *John* did, *&c. Acts* 9.36. *Tit.*3 8,14. *Matth.*5.16. *Pſal.* 16.3.*Job* 22.3. 2 *Cor.*4.13. *Pſal.*116.10.1 *Cor.* 15.10.*Acts* 20.24. 21.13. *Pſal.*110.2. *Luke* 12. 35.16.26. *Hebr.*2.14. *Jude verſe* 6. *Rev.*12.9. 1 *Iohn* 4.18. *Prov.*1.7. But extorted obedience from *Moſes* Law, and walking with God without Chriſt, *Epheſ* 2.2. *Iſai* 48.22. *Iſai* 48. 1.58.3. Is the regeneration of hypocrites, who worke from falſe grounds to wrong ends, *Numb.*16 4. 2 *Pet.*2.20. And though they reforme their lives, and conforme themſelves to the Law, 'tis but man's righteouſneſſe, and 'twill not exempt men from vengeance, nor ſtand them in any ſtead towards ſalvation; *Gen.*20.6. *Iſai* 65 5. *Marke* 6.20. *Luke* 16.15. *Pſal.*9.16. *Marke* 16.16 *Dan.*5 25,*Prov.*28.9. *Mat.*22.12.*Gal.*2.14,15. The reaſons why the Lord did abrogate the Moſaical Law at the accompliſhing thereof by Chriſt, and ſo freed all the Elect from it. *Gal.*4.5. *rom.*10.4. *John* 13.34. *Iohn* 8.36. *Gal.*5.18. 1 *Tim.*1.9. *Gal.*5. 19. 2 *Cor.*3.11. *rom.*8.5.6.14.7.6. Becauſe the Law was a heavie burden to all before Chriſt fulfilled it, *Acts* 15.10. *Gal.*5.3. *Matth.*11.30. 1 *Iohn* 5.3. Becauſe it was unprofitable, *Hebr.* 7.19.

7.19. *rom.*8. 2 9.9. 'Twas pernicious, 2 *Cor.* 3. 7. 'Twas a great blocke in the way, and an hindrance to the calling of the Gentiles, *Ephes.* 2.14. So that Christians are not now under the Law, nor in the Law, nor do live to the Law, in the Law, nor by the Law, *Col.*2. *Gal.*2.20. Yet they live, in some good measure, according unto the Law, and not contrary to it. *Qu. What is Christian Liberty, and what's considerable in it? Ans.* The definition, distribution, end and consequences. 'Tis a blessed immunity from the authority, dominion, offiecs, and effects of the Law, *Iohn* 8.36 2 *Cor.*3.17. *Ephes.*2.12. 2 *Cor.*5.21. *rom* 6.14.8.1. *Mal.*3.17. *Col.*3.20. *Rom.*6.13. *Ephes.* 2.12. There's the liberty of causes, will and right. The agent may worke if he please, the will may choose or refuse. There's the right of the creature in persons or things to worke of it's own motion without any hinderance, To this, Christian Liberty is to be referred. The ends of Christian liberty are to settle Consciences in the Truth, *Rom.*14. 14. *Gal.*5.5. 2.12. To prevent superstition, *Tit* 1.15. To direct Christians in their walke, *Isai* 30.21. And that they might stand for Christ and the Gospel, with magnanimity, chearfulnesse and charity, against all Justiciaries, Antisidians, and Pharisees what ever, *Gal.*5 1. *Rom.*7.17. *Gal.*4 27. *Jude verse* 3. *Prov* 28.4. 1 *Cor.*16. 13, 15.5. *Gal.*2.11,14.

Acts

Acts 15.6. *Gal.* 2.5. The first Consequent is, Christians live best, surest, and most excellently. Their life is pleasant, safe, holy, lovely spiritual, sweet, sociable, thankfull, glorious, compleat, victorious, and soul-satisfactory, *Psal.* 16.11. *John* 10.29. 1 *Pet.* 2.5. 1 *Cor.* 15.45. *Gal.* 5.6. 1 *John* 1.6. *Apoc.* 19.3. *Luke* 2.35. *Col.* 2.10. *Psal.* 15.9. *Rom.* 8.37. *Psal.* 17. 15. *Ephes.* 5.30. The second Consequent, Christ's propriety over Christians is the ground of his caring for them, sparing of them, cleansing, instructing, defending, and advancing them. *Ezekiel* 16.9. *John* 10.13. *Mal.* 3.17. *John* 17.9 *John* 15.2.4. *Joel* 2 28. *John* 10.3,4. *Zach.* 12.8. 2.8. 2.5. *Isai* 58.14. *Deut.* 32.13. The third Consequent, Christians know Christ to be their Head, by creation, donation, purchase, conquest, covenant, communion and union with him. And his Headship, consanguinity, sympathizing, disposition, power, mercy, fidelity, eternity, is the ground of their consolation, *Rom.* 9.5. *Isai* 8 18. *John* 17. *Psal.* 2.8. *Gal.* 4 5. 1 *cor.* 6. 20. *Rom.* 8 37. *Luke* 11.22. *Gal.* 3.27. *Ezek.* 16. 8. *Rom.* 6.3. *Phil.* 4.13. *John* 15.5. 2 *cor.* 12 11. The fourth Consequent, Christians do know, and see the care, love and bounty of Christ towards them. By his Spirit, grace, love, study, and thoughts, inquisitiveness after their welfare, constancy, debasing himself, poverty, dying, provision, protection, direction, feeding,

feeding, cloathing, healing, and glorifying them at the last, *Iohn* 16.8. *rom.*8.9. *Iohn* 16.13. 2 *cor.*1.2. *Iohn* 1.17. *col.*1.19. *Ephes* 3.19. *Gen.* 39 29. *Ier.* 3.19. *Isai* 1.10. *Acts* 13.34. *Lam.* 3.23. *Phil.*2.7. *Gal.*4.5. 2 *cor.*4.9. 1 *Pet.* 1.17. *psal.*68.19. 121.4. *Exod.* 33.14. *Hosea* 2.14. *Iohn* 10.3. 6.51. *psal* 71.25. *Matth.*15.26. *rom.* 13.14. *rev* 3.18. *psal.*103.3. 2 *Tim.*4.8. *psal.* 48.11. And Christ by his Spirit doth, as a kinde Husband and Head, worke powerfully by his Spirit in the revelation of the everlasting Gospel, to the conversion, justification, preservation, consolation, and bestowing temporal and spiritual blessings on the Church, *Rev.*15.3. 1 *Tim.*6.16. *Ephes* 5.23. *col.* 1.18. *Deut.*25.5. *Hebr.*2.14. *Iohn* 20.17. *prov.*17.17. 1 *cor.*6.20. *Iohn* 17.6. 1 *Iohn* 2 2. 2 *cor.*2.16. 4.6. *Luke* 11.20. 2 *cor.*5.19. *Hebr.*1.8 *Ioh.*17.17. *Gal.*4.19. 1 *pet.*1.24. 1 *Iohn* 3.9. *psa.*23.4.119. 92. *Matth.*4.4. 1 *Tim.*4.5. The fifth consequent Christians possesse, injoy, and are partakers with Christ their Mediatour, in his Offices, as King, Priest, and Prophet. First, in the spiritual, universal, and eternal Kingdom of Christ, that hath Prerogatives Royall, *psal.* 115.3. Parliaments, 2 *cor.*5.9,10. Scepter, *psal.*45.4. Subjects, *phil.*2.10. Service that is free, *psal.* 110.2. Sword that is sharpe, *Hebr.*4.12. Circumstances, *Matth.*15.8. Meanes, that is, faith, 2 *Tim.*4.7. The Cause efficient, God, *&c. prov.*8.15. Effects, as war and peace, *&c.*

Matth.

*Matth.*10.34. *Luke* 2.14. and ends in it, God's glory and man's good, *prov.*16.4. 1 *cor.*10.31. In this Kingdom there is nothing but peace, joy, light, righteousnesse, and tranquility for evermore, *psal.*16.11. *Apoc.*21.23. *Rom.*14.17. *Matth.*13.41. *Apoc.*19.14. 1 *Kings* 5.6. 1 *Pet.* 1.8. *rev.*21.9,19. *Ephes.*3.19. 3.8. 3.10. In the benefits of his prophetical Office, Christians enjoy participation of Christ's inherent copulation, 1 *Cor.*6.17. Revelation of his Fathers will, and that first immediately, 2 *Pet.*1.21. and secondly, mediately, 2 *Peter* 2.5. *Dan.*10.8. Reconciliation, *Psal.*112.7. *Job* 5.21. Remission of sinnes, *Acts* 2.39. *Matth.*26.2. Imputation of righteousnesse, 1 *Corinthians* 1.30. 2 *cor.*5.21. Acceptation with God, *Ephe s.*1.6. *Ezek.* 20.4. Adoption of Sonnes, *Gal.* 4 5. *Ephes.*1.5. Corroboration in the faith, *Col.*1. 11. 2.19. 1 *pet.*5.12. 1.5. 1.11. 2 *cor.*11.3. Intercession, *Rom.*8.34. *hebr.*5.25. *Zach.*12.10. *Isai* 53.12. *Gal.*4 1. *rom.*8.26,27. Sanctification. 1 *Thess.*5.23. Preservation, *Ps.*145.20 97.10. And glorification is discovered to the Christians faith begun here, and perfected in the next world, *Ro* 8.30. In the priestly Office of Christ, Christians see and enjoy their unction, conjunction, sufficiency, universality, efficacy, offering, guilt, worth, and permanency solemnity, and eternity. Thus, the anointing of Christ is transcendent, *Psal.*45.4. The conjunction of Kinghood is admirable, *Psal* 85.

19.

19. *Ge.*15. 18. *Heb.*7.1. The sufficiency of it superabounds, *He.*7.25. The perfection of the office is entire, *Heb.*10.14. The universality is riches to all ages, *&c. John* 4.21. *Luke* 2.32. The efficacy of it alwayes prevailes, *Luke*,14. 11. *Is.* 61.1. The guilt of sin, 2 *cor.*5.21. The worth of bloud, 1 *Pet.*1.16. *Acts*20.28. The solemnity thereof, *He.*7.21. the eternity of the Priesthood, and the permanency of the vertue of Christ's prayer, his intercession, is by presentation now, ☞ and not by prostration, petition and supplication to God, *Luke* 22.32. *John* 17.20. And the Christian knowes that the work of salvation is wrought by Christ already, he hath satisfied Gods justice, fulfilled the Law, destroyed sin, death, and hell, blockt up hell gates, ransomed the Elect, opened Heaven, obtained pardon, and hath brought in everlasting righteousnesse, *Isai* 26.12. 55.7. 61.10. *Dan.*9.24. *Rom.*5.10. *Psal.*30.5. 1 *cor.*1.30. 1 *cor.*3.23. *Job* 5.23. *Qu. What's the Gospel, and the particulars that are necessary to be known therein? Answ.* 'Tis a glad, great, glorious, and hidden mystery to carnal men, but revealed to Christians by the eternal Spirit, *Luke* 2.10,11. *rom.*10.15 *col.*1. 27. *rom.*16.25. *col.*1.26. 1 *Tim.*3.16. *rev.*14. 16 *John* 16.13. The Gospel is glad tidings, *Rom.*10.15. *Luke* 2.14. 'Tis glorious in it's original, instruments, and sequel that follow it, *Ephes.*2.17. *revel.*5.9. 'Tis hidden in part from Christians, and totally from the Reprobates,

bates, in regard of the experimental knowledge of it, and the true enjoyment thereof. 2 *Peter* 3.18. 1 *Cor.* 13.9. 1 *Cor.* 4 14. *Rom* 10. 26. *Coloss.* 2.3. *Col.* 1.26. 'Tis great, consider persons or things, 1 *Tim.* 3.16. *Psal.* 87.3. 'Tis certain in Christ and to the Elects faith, 2 *Cor.* 1.20. *Col.* 2.2. 'Tis swift, *Matth.* 28.28 *Psal.* 19.1,2. 'Tis full of influence, urging faith and repentance, *Mat.* 3.2. *Ro.* 15.13. and hath been preached and entertained of them, as it's act in all Ages, *Rom.* 1.16. *Acts* 13.48. *Matth.* 3,5. 'Tis an everlasting Gospel in two respects. 'Twas from the beginning propounded to man as soon as he needed Christ, *Gen.* 3.15. *John* 3.16. *Rev.* 14. 6. Because no Doctrine is to come in the room of it, to take place of the Gospel, 1 *Peter* 1.25. *Hebr.* 10. 26. 'Tis effectual, it reveales life, begets to God, brings blessing, workes magnanimity in our hearts, violence in our pursuit of Christian righteousnesse, poverty of spirit, purifieth the Conscience, and sets the Soul at the true liberty in teaching how to serve God in spirit and truth, *id est*, to believe that Christ hath serv'd God for us, that's evangelical, 2 *Tim.* 1.10. 1 *Cor.* 1.16. *Rom.* 5.19. *Isai* 61.1. *Matth.* 11.5,12. *Luke* 16.16. *Hebr* 10.22. *Luke* 4.18,19. *John* 14.6. 1 *cor.* 1.30. 2 *cor.* 3.17. *John* 4. 24. The proper Gospel is that that sets out Christ's benefits, as pardon of sins, peace, joy, and the Christian righteousnesse,

Ro.16.25.1 cor.1.30. 2 cor.5.21. Lu.2.14. 2 pe. 4.3. The metonimical Gospel is that part of the Word, which sets forth the Conception, Birth, Life, and Death of Christ; as *Matthew*, *Marke*, *Luke*, and *John*. And how the Gospel transcends the Law, in matter, subjects, ends, condition, qualifications, quality, manner, confirmation, persons, and in seales, 2 cor.3.6,7,8,9 *ult.* 'Tis to be preached plainly, and clearly, purely, sincerely, constantly, and vehemently, powerfully, of necessity, and not hoverely, in a cloud, darkly, much lesse mixt with a strange tongue, or enviously, 1 cor.11.3. 1 cor.9.16. *Phil.*1.15. 2 cor.4.2. 2 cor.4.20. 1 *Pet.*4.11. The Gospel was revealed to the Fathers of old for five Causes: for their comfortable expectation of Christ, that they might long for the Messias, *Isai* 40. 2.64.1,2. That none might plead ignorance, *Hebr.*1.2. That their speculations might be above the Shadowes, Types, and Figures in Christ, who is the substance and truth of them all, *Hebr.*8.0.1. *Jer.*42.2. 33.14. That the majesty, honour, and glory of Christ, might be the more perspicuous when he should be exhibited in the flesh, *Isai* 40. 3. Doubtlesse the Fathers knew God comfortably, in Christ that was to come, eat and dranke Christ sacramentally, had faith unfeigned, and were effectually saved by Christ that was to come, as we are by Christ

that

that is already come, *John* 1.18. 1 *Cor.*10.3. *Hebr.*11.4.—37. *Rom.*10.14. *Acts* 15.11. That the united Churches and Gentiles, seeing more distinctly the efficient, formal, material, and final Causes of our salvation, *Rom* 1.1. *Gal.*3 13. *rom.*1.16. *rom.*4.2. And when Christ was exhibited, crucified, and ascended: they having a fuller revelation of him, and consolation from him. I say, that they might be filled with joy unspeakable and full of glory, and continually sound forth his praise, 1 *Peter* 1.8. 1 *Thess.*5.18. 1 *Tim.*1.16. The Gospel was left on Record for three Causes, to prevent heresie, to settle faith, to be a perfect Cannon and Rule to keep out counterfeit Bookes, and bastard Cannons, that might be else written and taken, yea, entertain'd for Scripture, *Gal.* 1.8 1 *Tim.*3.16. *rom.*15.4. *John* 20.31. The Gospel is most excellent, in the authority of it, *Rom.*1.1. In the antiquity of it, *Gen.*3.15. In the quality of it, *Luke* 2.10. 'Tis divine, antient, comfortable, and precious, and engendreth faith, *Rom.*1.1. *Gen.*3.15. *Luke* 2.10. *John* 14.29.17.17. And true Christians do honour it by their presence when it is preached, and by their practising of it, by pleading for it, by promulgating it, by providing sufficient maintenance for the Preachers of it, 1 *Cor.*13.14. *Exod.*16.6. *psal.*110.2. *rom.*2.13. *Acts* 18.26. *Jude* v.30. The Gospel is holy, *Titus* 1.1. It makes holy, *John* 17.17. It was

indited by the holy Ghost, 2 *Peter* 2.21. For holy ends, to teach, convince, direct, and instruct in righteousnesse, 2 *Tim.* 3.16. The Gospel hath five things in it that are very considerable; it's history, the incarnation, life, and death of Christ: it's effects, remission of sins, destruction of Satan's kingdom, the exaltation of Christ's Kingdom, the admirable Doctrine and precious propheſies and promiſes. The rules of direction contain'd in it, *Matth.* 28.20. The Gospel and the Law agree in the Authour, that is God; in the matter, that is Truth; in the end, that is God's glory, man's good; in the subject, man imployed in Law and Gospel; but differeth as brought to *Adam* in the authour, matter, manner, remuneration, subject, and end. Thus the Authour God appeared in the Gospel as a Father reconciled; but in the Law onely as a Creatour. The Law for the matter of it, 'tis of workes; but the Gospel is of grace. The Law for the manner of it was in our righteousnesse mutable; the Gospel in Christ's righteousnesse immutable. For the reward of the Law 'twas of debt, but the Gospels reward is of grace. That, for the subject was to all innocent men, this to the Elect, though in themselves sinners. That, for the end of it was the glory of God's justice, this to the eternal praise of God's mercy and justice by Christ, through him, in him, and for him, *Rom.* 11.36. *Psal.* 55.10. *Eph.* 2.8. *Eph.* 4.32. The Law

and

and Gospel as delivered by *Moses*, do differ in the Authour, Mediatour, bloud, adjuncts, and effects. The Authour God appeared angry in the Law, but wel-pleased in the Gospel, *Mat.* 3. 17. *Heb* 12.18,22. For the Mediatour of the Law was a servant, but the Mediatour of the Gospel was the Lord Jesus, *John* 1.17. For bloud, the first was of beasts, the second of God, that is, of him that was of God and man, *Acts* 20.28. 1 *Ti.* 2. 5. *he.* 9. 12. For the adjuncts of the Law, they were weak, heavie, and burdensom, *Acts* 15. 10. but the adjuncts of the Gospel are strong, easie and light, *Mat.* 11. 29, 30. *ro.* 8. 2. *Isai* 53. 1. For the effects, first 'twas a bill to binde, a prison to shut up, and a very death to all that were under it, 2 *cor.* 3. 6–9. But [ever blessed to God for it] the Gospel is an acquitance, discharge, and life, that is, both free, full, and for ever, 2 *cor.* 3.6,18. The Law and Gospel differ in three speciall circumstances; in subject, place, and time. For the subject, 'twas written in tables of stone, and that without, *Exo.* 34. 1. But the subject of the Gospel was written in the flesh, and that within the heart, 2 *cor.* 3. 2, 3, 4, 5, 6, 7 *ezek.* 11. 16. 33. 25. *Ier.* 31 33. The place of the first was Sinai in darknesse, but of the second 'twas Sion in light, *Exod.* 19. 18. *Hebr.* 12. 22. The time of promulgation of the Law, was in the infancy of the Church, and for duration, 'twas but for a while, *Gen.* 49. 10. but the Gospel in clearnesse of vision, and fuller dispensation is

in the fulnesse of time, and to remain for ever to the world's end, to be published to the Saints, *Gal.*4.6. *Rev.*4.6. For the Rules that are to be observed in expounding the moral Law, that no Commandment be expounded contrary to the Scriptures, *Nehem.*8.8. *Matth.*15.4,5,6. That every Commandment requires perfect, exact, and undivided obedience, both inward and outward, in soul and body, upon pain of death and Hell fire, to be suffered for ever by the Offender, for the least escape, failing, or aberration, *Mat.*5.22. 28.34. *Gal.*3.10. That where any sin is forbidden, the contrary vertue is required; and where any thing is called for to be done by the Creature, the sin that is contrary to it is forbidden, 1 *Cor.*15.34. *Matth* 4. 10. *Ephes.*4.18. That under one main sin forbidden expresly, all sinnes of that kinde, and all the occasions to that sin are also forbidden, 1 *John* 3.15. 1 *Thess.* 5.22. *Matth.* 5.21,22. *Judges* 5.23. That every particular command from God bindes all under it, besides or against the general, *Exod.*14. *Isai* 7.13.14. *Gen.*22.2. 1 *Kings* 20.35. That two Duties never meet at once, *Luke* 10 32. *Mat* 12.7. *Mat* 9.13. That Negatives while they stand in force, alwayes binde all under them, *Exod.*20. *Deut.*5. That in a case of opposition, the more weightier respects must bear sway; Duties of the same degree of the first table are to have the precedency, *Exod.*20. That such Commandments

as

are grounded on an inferiour equity, if it be particular or dispensable to us, in a case of superiour equity to that upon which they were first grounded, 1 *Sam.*21.5. *Acts* 16.3. That when the equity of any Commandment ceaseth, that Law is expired, so that the groundworke and structure fall both together, *Acts* 15.20,21,28. That the moral Law, in it's rigour doth not admit of any dispensation, mitigation, commutation, or substitution of one for another, the Law knowes not Christ a Surety, our dayes-man betwixt God and Man, but curseth, damnes, and destroyeth all that are under it's authority, dominion, and power, *Gal.*3.10. Q. *What is considerable in the mystery of godlinesse, Christ come in the flesh,* 1 Tim.3.16? The commendation, greatnesse, and excellency of it, the explanation of it. 'Tis a strange mystery, 1 *Iohn* 4.17. 3.7. 2 *Cor.*5.17. 1 *Cor.*15.48. 2 *Tim.*3.12. 1 *Tim.*3.9. 'Tis a great, deep, and marvellous mystery, *Iob* 28.14. 1 *Cor.*2.9. 14.3. 'Tis an extraordinary mystery, *Psal.*92.5,6. *Matth.*13.11. *Ephes.*3.10. 1 *cor.*2.7. 'Tis a certain mystery beyond all peradventure, perhaps, or it may be so, it is without all question, contest of all, devils and men, 1 *Tim.*3.16. *Matth.*8.29. *marke* 5.7. 1,24. *Luke* 8.28. *Acts* 16.17. 19.15. Christ is the truth of all truth, with all confession, the covenant, that is firme and sure in all things that is ordered aright, 2 *Sam.*23.5. *Iohn* 14.6. 'Twas Christ

brought us into favour again with God, made up the breaches for us, he hath knit the true knot, united us to God, restored God's Image again in us, and he worshiped God perfectly for us, and so presents us unto his Father in all his perfections, *Heb.* 10.14. *ephes.* 5 2 *eph.* 5.30. The explanation of it, Christ by his incarnation, assuming our nature, was conceived without sin, borne without sin, all his thoughts, words and works are pure, perfect, and altogether without sin; true it is, God and man were quite out, and all bonds were quite burst asunder by the violation of his pure Law, but Christ hath knit them together in one again; and God and man that were at odds, are made one again, yea, and are reconciled together firmely This corrupted, filthy, and accursed creature flesh, that was so hatefull to God, is by the righteousnesse of Christ received into union again, Christ in our flesh became sin, that we might be made the righteousnesse of God, 2 *Cor.* 5.21. *Iohn* 1 12. *Hebr* 10.10. *Iohn* 4.24. *Hebr.* 10.14 Christ by his fulfilling of righteousnesse for us, that as God was pleased to lay on him the iniquity of us all, so he hath born them all, and paid an all-sufficient price; so that Justice it selfe can demand no more of him, or any that he died for; he satisfied God's justice, pacified his wrath, beat out the teeth of the Law, took away sin, destroyed death, the devil, hell, and removed the curse,

thus

ſhut up hell gates, open'd heaven, obtain'd mercy and life eternal, for all truly religious perſons, *viz.* all the Elect that are new-borne, that believe that Chriſt was born for them, and that Chriſt hath paid the debt of ſervice to God for them, and the debt of ſuffering, ſo that they ſhall no more ſuffer for ſin, to ſpeak properly, 1 *Iohn* 3.8,9. *heb.* 7.22. *Iohn* 19,30. *Iſai* 53.6.11. 1 *Pet.* 2.24 *col.* 2.14 Chriſt by his approbation. Angels ſaw theſe things to be juſt, and teſtified the ſame to men; they ſaw Religion brought into the world by Chriſt, the true *Elias*, that was to reſtore all things again; of whom *Elias* was but a type, they ſaw God and man united together in Chriſt's conception, they ſaw the birth, life, death, paſſion, agony in the garden, his bloud like ſweating, at the worke of our redemption, they heard his groans and prayers, ſaw his tears which he ſhed for our ſins, his miracles he wrought, goings out, and comings in, and had the charge of his humane nature, were eye-witneſſes of his Burial, Reſurrection, and Aſcenſion; and now ſee his glory in Heaven, they ſang, Glory be to God in the higheſt, and good will towards men, they brought that tidings of great joy, the glorious Goſpel, the will of God, which he hath ſealed with his own bloud, and the eternal Spirit, the Seed of God in the hearts of the faithfull, is appointed to declare the everlaſting Goſpel to the Churches, 1 *Iohn* 3.9. *Luke* 2.14. *Matthew* 4.4. 4.7. *Rev.*

Rev. 12.6. Christ by his promulgation, he is preached and tendered to the Gentiles which knew not Religion, Christ, nor God, but were without promise, Christ and God, serving dumb Idols, but now the whole world rings of Christ, and every Pulpit sounds forth Christ, or at leastwise they should do so, *Matth.* 28.19. *Ephes.* 2.17. *Rom.* 10.17. Christ by his succesſe among men, some believe in him, and receive that life, liberty, and salvation, that he hath wrought for them, so freely, fully, and perfectly, that nothing can be added thereunto, or diminished. And all the good that ever God did to his Church in former times was Christ Jesus the Messias, that was to come, and all that he doth, or will bestow upon his Church to the worlds end, both grace and glory, is in, through and for Christ Jesus, that is already come, and he never will bestow any thing in mercy, but through Jesus Christ, he being the new or living way, that he hath made for us, to come unto God by, through the vail of his flesh. Some there are that walke in Christ, possesse and enjoy Christ, and are in favour with God, do worship God in spirit and in truth [that is] in Christ Jesus, [that is] they do believe that the perfect worship, Christ Jesus performed, stands for them for ever, and in all Ordinances the Spirit of God presents this before the view of their faith, *John* 4.24. *Hebr.* 10.20. *John* 1.12. 1 *Peter* 5.13. Christ by his exaltation to Heaven,

Heaven, hath made way for man that was ſhut out by ſin (to his Father into Heaven in glory) ſo that his coming in his humiliation was not in vain, for he hath not left ought to pay for the Church, but hath got more for her than *Adam* loſt, for he onely loſt created felicity, but Chriſt hath purchaſed of his Father remiſſion of ſinnes, and eternal glory, *Epheſ.* 4. *ult.* ſo we ſee clearly that Chriſt is all that Miniſters ſhould preach, and people enjoy, *Iſai* 9.6. *Pſal.*25.13. *Prov.*3.32. 1 *Cor.*2.10. *Pſal.* 77.19. *Iudges* 13.18. 2 *cor.*5.17. 2 *Tim.*3.12. *Epheſ.*3.10. *rom.*11.33. 1 *Tim.*1.6.5.16. For all things in former times did but ſhadow out Chriſt that was to come, *Col.*2.26. *Iſai* 28.12. 28.16. *Pſal* 77.19. 2 *Peter* 3.13. *Pſal.*77.12. *Col.*2.9. *Exod.*7.17. *Rev.*5.5. And Chriſt is that new *Adam* in which Chriſtians ſtand, for he was a repreſentative perſon, and whatſoever he thought, ſpake, or did, was for the Church, and every particular member thereof, to make them freely, perfectly, and inviſibly, myſtically, evangelically and paſſively righteous, 1 *cor.* 18.48. *rom.*5.19. *epheſ.*5.26—30. *col.*1.2. 2 *cor.* 5.21. 1 *cor* 1.30. And therefore the Church doth well in holding forth and believing, that God from all eternity hath by his immutable purpoſe and decree, predeſtinated unto life, a certain ſelected number of particular men, the Elect, inviſible, true Church of Chriſt, that neither can be augmented or diminiſhed, the

reſt

test are eternally, unchangeably, and perpetually reprobated unto death eternal, *Ephes.* 1.4,5. 2 *cor.* 1.9. *Jer.* 1.5. 31.3. *psal.* 33.2. 89.28. 33.11. *Isai* 24.14. 14.24.27. *mal* 3.6. *rom.* 9.11. 2 *Tim.* 1.9. 2.19. *Ephes.* 1.9.11 *matth.* 20.16. 24.40,41. *Luke* 17.26. *rom* 9.27. 11.5. *Hebr.* 12.33. 11.23. *Ephes.* 4.13. *rom.* 8.13. *John* 2.19. *revel.* 21.27. That the onely moving efficient cause of Election. Is the meer good pleasure, love, free grace, and mercy of God, and not foreseen faith, good workes, pre-required qualities or conditions in the persons elected, *Exod.* 33.19. *John* 5.21. *matth.* 8.2.11.27. *Luke* 10.21. *Deut.* 7.8. *Hosea* 14.4. 1 *Sam.* 12.22. 2 *Sam* 12.22. *James* 1.18. *rom.* 9.27. 11.5. *Ephes.* 1.5. 7.11. 1 *cor.* 2.5,8. *cant.* 2.5,8. 2 *Tim.* 1.9. *Deut.* 7.7. *Job* 41.11 *Ezek.* 16.6. *rom.* 9.11,16. *mat.* 24.40. *mal.* 1.3. 1 *cor.* 26.28. *rom.* 11.5,9,11. Though sin be the onely cause of Damnation, yet the sole and primary cause of non-election or reprobation, is the meer free will and pleasure of God, and not the prevision, preconsideration of any actual sin, as Infidelity, or finall Impenitency, *Matth* 25 41,42. *rom.* 2 9 *matth.* 11.15. 24 41. 24 40. *Luke* 17 38. *rom* 9.11. *mal.* 1.2,3. That there is not such free will, universal grace, or sufficient abilities communicated unto all men, whereby they may repent, believe, and be saved, if they will, *Jerem.* 10.21—25. *Prov.* 16 1,9. *Isai* 26.12. *John* 15.5. 2 *cor.* 3.5. *Psal.* 2.13. *John* 8 44. That Christ Jesus

died

died ſufficiently for all men, his Death being of ſufficient intrinſical merit in it ſelfe, though not in God's intention, and Spirits application, to redeem and ſave even all mankinde, but primarily, really, and effectually, for none but onely the Elect, for whom alone he hath actually, and effectually obtained remiſſion of ſins and life eternal, 1 *John* 2.1,2. 1 *Tim.* 2.6. *matth.* 1.21. *John* 10. 11. 15. 17. *Epheſ.* 1.4. 7.5. 25–27. *revel.* 5.1,9,10. The Elect do alwayes conſtantly obey evangelically, neither do they, nor can they finally or totally reſiſt the inward, powerfull and effectual working of God's Spirit in their hearts in the very act of their Converſion, neither is it in their own power to convert or not convert themſelves, at that very inſtant time when they were converted, *Rom.* 8.30. 9.19. *John* 6.37 *Cant.* 1.4. 1 *Theſſ.* 4.9. *Epheſ.* 1.10,19. *Acts* 16.1. 26.19. *Rom* 3.7. *Iob* 9.1,12. *Pſal.* 115.3. *Prov.* 21.1.30. *Pſal.* 135.6. *Iſai* 54.21. 43.13. The true juſtifying and ſaving Faith is proper and peculiar to the Elect alone, who after they are once truly regenerated and ingrafted into Chriſt Jeſus their Head by Faith, do alwayes conſtantly hold out and perſevere unto the end, and though they ſometimes fall through infirmity into grievous ſinnes, yet they never fall totally, or finally, from the ſtate of grace, *Titus* 1.1. *Acts* 13. 48. *Rom.* 11.7. *Pſal.* 37.24. *Pſal.* 145.14.

Q. Is the Lord Iesus his merits, as effectual for the elected, yet unborne, as for those that lived in his time, before and since? Answ. Yes doubtlesse, The Lord Jesus Christ is in all respects, as fully the the Saviour of those that are elected, that are yet unborne, as those that now believe, or those that have formerly believed in him, and were saved by his merit, *Hebr.* 1 9. 8. 1 *John* 2. 2. *rom.* 8. 33. 1 *Peter* 1. 2. *Titus* 1. 1. *col.* 3. 12. *rom.* 9. 11. 11. 5. *matth.* 24. 22. And the Elect are called the world, 1 *John* 2. 2. for these reasons, because they are in God's esteem more excellent than all the world, *Prov.* 12. 26 *psal.* 16. 3. *matth.* 16. 26. because they are Lords over all the world, *Gal.* 4. 1. *Hebr.* 1. 14. because they are clean, *Ephes.* 5. 25, 27. *Apoc.* 1 5. 1 *John* 1. 7. *Ezek.* 36. 25. *John* 13. 10. 15. 3 because they are adorned with the beauty of Christ, *Ezek.* 16. 10, 12. *cant.* 4. 7. because they are perfect in Christ, *Hebr.* 9. 14. 10, 14. *rev.* 12. 1. *psal.* 45. 9, 13. because they are most beautifull, comely, and lovely in God's eye-sight, *cant.* 4. 7. *Ephes.* 1. 4. 2. 21. *Ier.* 12. 7. because they are God's jewels, pearles, gold, lilies, trees, light, and starres, *mal.* 3. 17. *Dan.* 12. 3. *rev.* 1. 20. *phil.* 2. 15. *psal.* 1. 3. 49. 12, 14. *Isai* 13. 12. *revel.* 21. 21. *cant.* 2. 16. because they are Kings and Priests to God, though mystically, passive, and spiritual Kings, *Rev.* 1. 6. 1 *Peter* 2. 5. 1 *cor.* 2. 15. *Gal.* 4. 1. because they are the true Propriators of the world, 1 *cor.* 3. 22. *rom.* 8. 17. because they are a little

lieue world within themſelves, 1 *Iohn* 2.2. becauſe the world was made principally for the Elects uſe, *Gen.*1.29. 1 *cor.*3.22. becauſe they are the moſt excellent part of the world, *pſal.* 16.3. *coloſ.*1.18. *Epheſ.*1.22. becauſe they are fortified. Firſt, Chriſt is their armour, fence, tower, and bulwark, *Epheſ.*6.12. 3.16. *rom.*13. 13. *Iſai* 32.3. *pſal.*44.11. 48.12,13. *Matth.*7. 24. *Deut.*32.3. Secondly, the Spirit of grace, and the Word is their Direction, and Angels are for their protection, *Iohn* 16.8. 13.15. *pſa.* 37.7. *Hebr.*1.19. becauſe they are alwayes in motion. Firſt, there is a conſtant progreſſion in Religion, and therefore Chriſtians are called pilgrimes, ſtrangers, and travellers, *Phil.*3. 12,15. *Hebr.*11,12,13,14. Secondly, they are toſt by temptations, troubles and afflictions, alwayes fleeting, *Iohn* 16.33. 2 *Tim.* 3.12. Becauſe they are permanent, conſtant, and alwayes continue in grace, *Iohn* 10.28. *Matth.* 24.24. *pſal* 125.1. Becauſe they ſhall continue in the world to come in glory, 2 *Peter* 1.4. 2 *cor.*5.1. 1 *Theſſ.*4.17. The Elect are called the whole world for five cauſes. Becauſe they are the true Propriators of all the bleſſings of this world, 2 *Cor.*3.22. becauſe they are the Heires of Heaven, *Marke* 10.30. *Hebr.*2.5. 6.5. *Luke* 18.30. becauſe they are the principal, the beſt part of the world, and the ſoul is ſtiled man, the whole world, *Pſal.*16.3. *Iſai* 13. 12. *Gen.*2.7. 7.4. 27.2. 1.27. 2 *cor.*4.16. *Epb.* 3.16.

3.16. 1 *Peter* 3.4. *Marke* 14.9. *rev.*16.14. Because they are an intire, compleat, and glorious multitude, made up of divers parts, to which none can be added or diminished, *Eph.* 1.23. *rom.*11.25. *revel.*14.4. *revel.*7 9. Because they are gathered out of all parts and corners of the World, from Nations, People, Degrees, Conditions, Sects, and qualities of men, *Psal.*50.5. *rev.*7.9. *Acts* 8.4. *Isai* 40.11. *matth.*8.11. 1 *Peter* 1.2. *matth.*24.30. *Isai* 43.5,6. 54.7,8. *Ier.*23.3. 31.10,11. *matth.*8.11. 24.31. *Ephes.* 1.10, 11,14. *John* 11.52. 10.16. *Psal* 107.3. *hebr.* 1.14. 2 *Tim.*2. 10. And there be seven exceptions of the word [*world*] very clearly set forth in the Scriptures. First, it's taken for the fabricke of Heaven and Earth, and all the Creatures in the World, *Psal.*24 1. 50.12. 96.13 *Psal.*90.2. *Iob* 34.13. *ps.* 97.1,2. *Nahum.*1.5. *Acts* 17.24. *hebr.*1.2. *hebr.*11.3. The Inhabitants good and bad, all man-kinde in general, *Psal.* 33.8. 49.1. *Rom.* 3.19. 5.22. The Reprobates onely, all wicked and Christlesse men, 1 *Iohn* 5.19. *Apoc.*13.3,4,7,8. The wealth, possessions, and glory of the World, *Mat.*16.26. The place and multitude of men of severall places, and Nations, either in one or in several successive Ages of the World, *Luke.* 2.1. *Acts* 3.10. 19 27. *mat.*24.14 *Acts* 24.5. *Col.*1.5,6. *rom.*1.8. *Marke* 16.15. 14 9. *Apoc.* 16.14. The admiring multitudes of one or divers Countries, that follow a man or men, whether

whether Preachers, Phiſicians, or Lawyers, *Iohn* 12.19 The Elect of all Ages, Nations, and people, both Jewes and Gentiles, 1 *Iohn* 2. 2. 1 *Iohn* 4. 14. 2 *Cor.* 5. 19. *hebr.* 10. 14. Where the Church is ſtiled the choſen, cleanſed, believing, reconciled, ſaved, and perfected World, by Chriſt their Head. Now Chriſt is our Head, 1 *Cor.* 11. 3. together with the ground or reaſon of it. What head ſignifieth, and the conſolation of it. 'Twas God's great deſigne thus to fit and qualifie Chriſt, that ſo the Church might receive from Chriſt their Head, all the influences of God's grace here, and glory hereafter, *Rom.* 8. 3, 4. *eph.* 4. 13. 5. 25. *col.* 1. 22. 1 *Iohn* 3. 7. *Rev.* 19. 8. 14. 5. *Pſal.* 45 9. 9. 13. *hcb.* 7. 26. *Col.* 1. 19. 2. 9. *Iſai* 9. 6. *Pſal.* 45. 4. 1 *Tim.* 2. 1, 5. 2 *Cor.* 12 9. *Pſal.* 89. 19. 85. 10. 90. 17. 71. 16. *Pſal.* 77 19. 77 12. Chriſt was fitted for us, *Iſai* 32. 2. *Gal.* 2. 20. *Acts* 13. 38, 39. *Matth* 11. 28. *Acts* 4. 12. *Iohn* 14. 6. 1 *Cor.* 11. 3. *Eph.* 5. 23. 4. 15. *Iſai* 7. 14. 9. 6. *Luke* 1 42–72. *Luke* 2. 7, 8. 4. 22. 7. 7. 19. *Marke* 14. 6. And when Chriſt is ſaid to be our Head, it ſignifies our glory, excellency, ſuperiority, preheminency, ſoveraignty, chieftain, and general, Majeſty, Crown, wiſdom, underſtanding, diſcretion, prudence, fore-caſt, care, tenderneſſe, height of courage, ſtaidneſſe of reſolution, gravity, moderation of paſſions, dexterity in managing buſineſſes, ability to do more excellently, precedency and prerogative of no-

blest operations; every way fitted for so high and honourable imployments, sympathizing with the body, tenderly refresheth it selfe and the body, ordering and directing it, and is the well-spring and fountain of life, motion, sense: and whatsoever livelinesse or excellency is in the body, it's derived from the animal spirits, and cometh from the brain, which if once stopt, the body will be surprized with the dead Palsie. Now the same the Head is to the Body natural, Christ is to the Body mystical, and much more utilous, beneficial, and profitable, *Numb.*14.10. *Psal* 44.4. 47.4. *Phil.*2.9. *eph* 1.20,21. *Psal.*8 5.6. *Iosh.*5.14. *Cant.*5 10. *psa.* 21.5,6. 45.3,4. *Isai* 9 7. *eth.*3.10. 1 *Peter* 2.23. *Marke* 7.30. *Col.*2.12. *psal.*45.4,5,6. *hebr.*2.17. *Rev.*22. 1. *Mat.*4.2. *John* 15.5. 3.36 1.4. *Luke* 2 32. So that Christ is to the Church protection, defence, direction, reconciliation, preservation, sustentation, render love, consolation, carefulnesse, helpe, succour, and supportation, kindnesse, health, wisedom, and friend in Court to non-suit all our actions, the accusations of their evil, pleading our cause, preserving us from the fury of *Pharaoh*; *Psal.* 76.10. and from the pestilence that walketh in darknesse, *psal.*91.6. A tower to keep thee from all sorts of danger, *Isai* 32.2.25.4. *psal.* 127.1.4.18.1,2. 2 *Cor.*5.1. 2 *peter* 3.13. *John* 3.1. 15,16. 8.36. Thy King, Captain, Prophet, Priest, Governour, Shepheard, Father, Mother,

Mother, Brother, Kinſman, Friend, Husband, Phyſician, and Biſhop, thy pillar of fire by night, and cloudy pillar by day, *Iſai* 4.6. Mercy-ſeat, citie, countrey, new heaven, new earth, life, liberty, ſweet dews, winde, ſhowers, light, waters, ſhadow from the heat, watch-man that never ſlumbers nor ſleeps, thy horn of ſalvation, the Lion of the Tribe of Judah, thy head to guide thy feet into the way of peace, *Luke* 4.79. Any thing, every thing, all things that the forenamed Kings to their Subjects, Captains to their Souldiers, and the Head to the Body, ought to be, or can be: Chriſt is eyes to the blinde, ears to the deaf, legges to the lame, cloaths to the naked, riches to the poor, honour to the contemptible, life to the dead, liberty to the captives, joy to them that are of a ſad heart, beauty to the deformed, that garment of gladneſſe inſtead of weeds of mourning, *Iſai* 61.3. peace to the troubled conſcience, conſolation to the ſorrowfull, light to them that ſit in darkneſſe, and in the ſhadow of death, that wander in the wilderneſſe of ſin, death and deſperation, to ſuch Chriſt is a guide by his Spirit and Word, to bring them to the door of hope [himſelfe] the way of peace, truth, and life, in the valley of Achor, into fulneſſe and plenty it ſelfe, *Hebr.* 6.18. *matth.* 4.9 *hoſea* 2.13, 14, 19. *Luke* 1.79. *Joha* 14.16. *matth.* 11.28. *pſal.* 116.7. Chriſt is that reſt, and they do wel that take him for their Centre, *Acts* 4.12.

*Matth.*7.24. *John* 14.6. And the clear knowledge of Christ is able to settle the soul, and ☞ to answer all Objections, if thou be a poor, lost, damned, and cast away sinner, thy Saviour is called Jesus a thousand times in the New-Testament, *Matth.*1.21. *Luke* 2.11. 24.21. *Matth.*1.23 *&c.* But I am a weak creature, a wretched sinner. Thy Saviour is God blessed for ever, the Al-mighty, strong, King of kings, eternal, immortal, invisible, the onely wise God, able to do abundantly above all that we can aske or thinke, *Ephes.*3.20. *rom.*9.5. *revel.* 19.16. 1 *Tim.*1.17. *rev.*15.3. Thou art ignorant, and darest not approach his presence, but the Lord Jesus is the key of knowledge, that great Prophet, Shepheard, and Bishop of our soules, and his knowledge is thine, and he laid down his life for thee, *Luke* 11.52. 7.16. *rev.*3. 7. *Luke* 24.45. 1 *Peter* 5.4. 2.25. *John* 10.11,12, 15. *Luke* 15.4. But I am blinde, sicke, and most poor, but Christ is thy treasure, pearle of price, the true bread, meat and drinke, indeed, all God's good things, the wedding garment, the Physician and physicke, that hath cured thee in the presence of his and thy Father, *Matth.*19.21. 13.44. 13.46. *John* 6.33.55. *Luke* 15.23. *matth.* 22.4,5. *Luke* 14.15,17. *matth.* 24.28. 1 *cor.*10.3. *Gal.*2.20. 1 *Peter* 2.2. 1 *cor* 7.5. *rev.*2.17. 2.7. *phil.*3.9. 1 *cor.* 1.31. *rev.*3.18. 7.9. 7.27. *rom.*13. 14. 2 *cor.* 5.21. *col.*2.10. *matth.*2.7. *Luke* 10.33. *rev.*22.1,2,3. *John* 1.9. 8.18. *marke* 4.21. But I am

am born in ſin a ſinner, and harbourleſſe: the Lord Jeſus his conception, birth, life, and death, reſurrection and aſcenſion, was for thee, *Acts* 4. 27. *Luke* 1.35.2.23.1.42. *marke* 1.24. *mat.*12.20. *John* 6.37. 2 *Tim.*2.25. *Acts* 5.31. Chriſt is thy houſe, city, countrey, new heavens, and new earth, better than ten thouſand heavens, and earths, if there could be ſo many, *Marke* 10. 30. *matth.*19.27. 2 *cor.*5.1. *Hebr.*11.10,16.1.14. *Gal.*4.2,21. 1 *John* 2.20. 2 *Peter* 3.13. But I am a feeble building, ready to fall, and a poor priſoner, but Chriſt is the horne of ſalvation, the head-ſtone of the corner, and moſt puiſſant, and comes preaching deliverance to the captives, and ſet at liberty poor bruiſed priſoners, that have been taken captives by the Devil, *Luke* 1.69. *matth.*21.42. 12.29. *col.*2.15. *Hebr.* 2.14. *Luke* 4.18. *Iſai* 61. 1,2,3. 1 *Tim.*1.15. But I have a trembling conſcience, but Chriſt his pure conſcience is become thine, and he is ſtiled the King of peace, *Hebr.*7.2. 1 *Tim.*3.9. *Luke* 2.14. 19.38. *epheſ.* 2. 13, 14,15,16,17. *John* 14.27. 16.33. *Acts* 10.36. 20,28. *col.*1. 20. *rom.*5.1. But I fell in *Adam*, am unclean, a ſtranger from God, and have no life in me, am ſpiritually dead, *Epheſ.*2.5. Thy Saviour is the up-riſing of many, without blemiſh, and one with the Father, and hath made thee one with God, *Luke* 2.34. 2 *Peter* 3.17. *John* 10.29. *Luke* 1.35. 1 *Peter* 1.19. 1 *John* 3.5. *John* 1.29. *Hebr.* 2.11. 7.26. 1 *John* 3.3.

John 14.30.10.30.17.21. 1 *John* 1.5,6. And he hath life in himselfe for thee, *John* 5.26. 11.25. *Gal.* 2.20. 2 *Tim.* 1.10. *John* 14.19. But I am darknesse it selfe, and a very cursed creature in my selfe, *Eph.*4.18. *Isai* 62.2. *Gal.* 3.10. But thy Saviour is light, and was made a curse for thee, through the blessed one of God, and that blessing that makes rich, and addes no sorrow with it, that thou mightest be made all light in the Lord, and that the blessing of *Abraham* might be upon thee, *Gal.*3.14 *ephes.* 5.8. *Prov.*10.22. *Luke* 1.79. 1 *Iohn* 3.8. *eph.*5. 14. *Gal.* 3.13. *Marke* 4.61,62. *Matth.* 3.17. But I have no right to the Creatures, a childe of the Devil, wounded by Satan, and robb'd of all righteousnesse, and lie stinking in the grave of sin, but Christ thy Saviour is the lawfull heir of all things, that second *Adam*, who hath restored all again, and is Lord of all, *Acts* 12.36. *hebr.*1.28. *matth.* 21.38. *col.*1.15, 18. *rom.*5 25. And the Son of God, *Matth.* 4. 3.2.15.1.23.1.16 The good Samaritan, *Luke* 10.33.35.11.32.49. The righteous man mighty in word and deed before God and all men, *Luke* 2 23,24.19. The Resurrection and the Life, the Spirit and a quickening Spirit for thee, *Iohn* 11.25. *Rev.* 20.6. *Iohn* 3.6. 1 *Cor.* 15.49. 1 *Peter* 3 18. *Iohn* 3.31. But I want faith, repentance, and patience, having a stony heart, but thy blessed Saviour is the Author and Finisher of thy faith, the patience

and

and faith of the Saints, and his tender heart is thine, as well as his sincerity, 2 *Cor.*11.3. *hebr.*10.36. *Luke* 21.19. *Iames* 1.4. *hebr.*12.2. 10.35,36. *matth.*14.31, 26.38. *Revel.*13.10. But I am a beast in understanding, and a very childe in the knowledge of the Truth, *Psal.*73. 22. *Ier.*1.6. But thy Saviour Jesus Christ is wisedom it self, yea, the manifold wisedoms of God, and justified of true Believers, and God makes over (to the Christian) all his wisedom, goodnesse, mercy, truth, and understanding, 1 *Cor.*1.30.25.21. *matth.*11.19.13.19. 13.11. *eph.*3.10.2 *Cor.*5.21. *mat.*13.11.19. *mat.*11 19.13 11. But I am a Chicken, and the Kites, and cursed fiends, the Devil, the world, and the flesh, surprize me, and are ready to devour me up. But the Lord Jesus Christ is thy all-sufficient Saviour, and compares himselfe to a Hen, and will keep thee more safely than any Hen can keep her Chickens, and none can plucke thee from under his wings of health, *Mal.*4.2. *mat* 23.31. *Luke* 1.49. But thou wilt reply, my heart is sad, I droop and go heavily, but the Lord Jesus is stiled the consolation of Israel, the glad tidings of the Kingdom, strong consolation, and that everlasting signe erected to be a present cure for all soul-maladies, and the expectation or desire of all Nations, *Luke* 2. 25.8.1. *hebr.*6.18. *Isai* 55.13. *Hag.*2.7. But thou wilt say, thou art wounded, robb'd, and spoiled of all by the Devil; but thy all-sufficient

ent Saviour is the good Samaritan, Physician, and stronger than the Devil, who hath restored all things again, and perfectly cured thee before his Father, *Luke* 10.33.35.11.32.49. *col.* 1.22.1 *Iohn* 1.7 *Eph.*5.27,30.*col.*2.10.*rev.*12.1. *cant.*4.7. *Hebr.* 10.14. *psal.*103.3,4.*Iohn* 13.10. If thou say,thou art unrighteous, thy Saviour is stiled a righteous man for thee, and hath made thee the righteousnesse of God in himselfe, 2 *Cor* 5.21. *Luke* 2.23.47. *Luke* 24 19. But I lie in the grave of sin, and am very sensible of it: thy Christ is the resurrection, and the life, and a quickening Spirit, 1 *Cor.* 15.49. *Iohn* 11. 25. *rev.*20 6.*Iohn* 3.6. 1 *Peter* 3 18.*Iohn* 3.31. But I am unjust, indebted, un-approved of in my own conscience, and amongst most men, and the sentence of death hath passed upon me, 2 *Cor.*1.19. The Lord Jesus is approved of God, and hath made up the breaches for thee, and presented thee before his Father in his own goodnesse, and in his own time will give thee to know it for thy selfe: O man! why doest thou doubt? Believe and prosper, *Iob* 5.27. *Iohn* 16.8,9,10,15 *Iohn* 7.12. *Act.*2.22. 3.14. 2.11.4.27. 3.15. But alas, I am a dry tree, dead at heart, and the plague of the heart is upon me, 1 *Kings* 8.38. But thy Saviour is the green tree, that tree of life, that beares twelve manner of fruits, and gives forth fruit every moneth,whose leaves do heal the Nations,who hath presented thee before his Father in his own fulnesse,

fulneſſe, and made thee a branch of himſelfe, and a man after God's own heart, in giving thee to reſt upon his perfect heart, as *David* did by faith in Chriſt that was to come, was partaker of Chriſt's pure, perfect, and ſincere heart, and therefore he's ſaid to be a man after God's own heart. But alas, poor man in himſelfe, he was bad enough and groaned under the burden of a corrupt heart all his dayes, *Acts* 13.22. *Iohn.*1.5.1. *revel.*2.7. 2.1,2. *Coloſ.*1.22. But alas, I am peſtered with the old man, thy Saviour is the new man, the inner man, the hidden man of the heart, and the new creature, and 'tis for thee, *Gal.*6.15. *ephes.*3.16.4. 24. *Gal.*2.20. But ah, poor ſoul that I am, I have no ſweet odours to offer to my God, neither any pure, perfect, and undefiled ſacrifices: but thy bleſſed Saviour is an offering and ſacrifice to God for thee, and of a ſweet ſmelling ſavour in thy noſtrils, and the Churches from generation to generation; he is the glory of God, the righteouſneſſe which is of faith, the end of the Law, that acceptable will of God, yea the prayers, patience, and righteouſneſſe of the Saints, *Revel.* 8.3. *rom.* 12.2. *ephes.*5.2. *Romans* 5.2.9 30.10 4.10.8. But alas, I am a condemned man in my conſcience? But thy Saviour hath purchaſed a pardon at the hands of God the Father, and given it thee, and he is the glad tidings of ſalvation, *Rom* 10 16. *Gal.* 2.20. *ephes.*4.32. But alas, my faith is not operative

operative in me, neither doth it worke as I desire. But thy Saviour (to thy great consolation) is stiled the faith of the operation of God, *Col.*2.12. 2 *cor.*6.7.14.15. But I am weak? yet thy Saviour is God's strength, the all-sufficient grace of God for thee, 2 *Cor.*12.9. *rom.* 9.5. *matth.*28.18. *Luke* 9.43. But I am full of hatred? thy Saviour is the fulnesse of God, that faith that workes by love, and thy weak faith serveth to lay hold on him, *Ephes.*3.19. *Gal.*5.6. *Iohn* 6.29,40. *Iohn* 16.13. But I am faint, and am ready to die; thy Saviour is thy life, the hope of glory, and the first born of every creature, *Colos.* 1.27. *phil.*2.16. *col.*3.24. *Iosh.*5. 13,14,15. But I am subject to undergo the miseries of warres, sicknesses, and crosses. But thy Saviour is the Lord of peace, and the great General of Heaven, the Captain of thy Salvation, *Heb.*2.10. *Is.*58.6 2 *Thess.*3.16. But I am much and frequently wronged: thy Saviour is the righteous Judge, and will right thee, 2 *Tim* 4.8. *heb.*2 14. But none pities me in my perplexities: thy Christ is touched with all thine infirmities, 1 *Peter* 3 2. *hebr.*4.15.2.17, 18. But my heart is sad, and I much indebted. Thy Christ hath paid all thy debts to his Father, and hath in his hand the disposing of all in Heaven and Earth: and is thy consolation, *Hebr.*6.18. *rev.*1.20. *hebr.*7.22. *matth* 28.16. 20. But I live amongst a perverse, crooked, and polluted people, in a Land where the Gospel

ſpel (being generally profeſt) is hated, if preached in the purity and power of it; yet thy Saviour is ſeparated from ſinners, is an heavenly countrey: and all that is contained in the Goſpel, *Hebr.* 7.26.11.16. *col.*3.11. 1 *Iohn* 2.20. But I want many natural parts, and decay much in the acquired parts, that I have attained unto by induſtry, &c. But thy Saviour never decayeth, but lives and abideth for ever, and all his parts are thine, and his excellencies decreaſe not, *Col.*3.11. 1 *Peter* 1.19. *Gal.*2.20. 1 *Pet.*3.4.*ro.*13.10. But Satan accuſeth me unto God and my conſcience. But the Lord Jeſus Chriſt is thy friend in Heaven, and hath nonſuited them all, and is thy propitiation, and the faith of the myſtery in a pure conſcience, 1 *Tim.*3.9. 1 *Iohn* 2.1,2. *revel.*11.12. But the Devil is a roaring Lion, and too ſtrong for me. But thy Saviour is a Lion of the Tribe of Judah, and hath conquered, and goeth forth conquering: he is the Serpent that hath devoured all ſerpents, *Exod.*7.12. *rev.*5.5.6.2.2.9. *matth.*12.29. *col.*2.15. *marke* 3.27. *hebr.*2.14.1 *Ioh.*3.8,9. But I am in contempt, trodden under foot, and an imperfect creature. But thy bleſſed Saviour Jeſus Chriſt is the crown of life: the ſeven Spirits of God which ſignifies all perfections: a Lamb having ſeven horns, and ſeven eyes, *viz.* all power, and clear underſtanding, whoſe horn is exalted as the Unicornes, *Pſal.*92.10. namely, to heal the impoyſoned

poysoned waters, *viz.* all poor soules freely, easily, perfectly, invisibly, and permanently, *Malac.*4.2. *Revel.*2.10. *Revel.*1.4. 4.5. 3.12. 14.6. 22.7. *Revel.*5.6. *Quest. Are there more Covenants than one extant? or were there ever two Covenants extant at once? Answ.* I answer, that to man fallen, the Covenant of grace is onely extant: the Covenant of God is but one, and that of grace, and there is no Covenant of Workes to lost man, he is freed from the purchase of his own Salvation by any act of obedience, by him to be performed. The Covenant of Workes being broken, there is an impossibility that man should be able to performe it, and it cannot be a rule of blessednesse to man fallen, *Gen.* 3.15. 9.9. 17.7. *Deuter.* 29.3. *Isai* 61 8. 59. 21. 55.3. 45.10, *Ierem.* 32. 40. 31.31. 50. 5. *Hebr.* 10. 16. And the first and old Covenant, *Hebrews* 9.1. 8.6. was of grace in shadowes, typifying Christ that was to come, though darkely and obscurely, and the new, second, and better Covenant, was the same Covenant of grace, Christ in opener vision and more clearly manifested, and with larger dispensations of grace; as 'tis most clear [in *Isai* 60.19,22. *Ioel* 22,28, 9 2.26. *Acts* 2.3,4. *Isai* 30.26.] where a little one shall become a thousand, and a small one a strong Nation, and the light of the Sun shall be sevenfold, as the light of seven dayes, and so the least in the

the Kingdom of grace, ſhall out-ſhine the Baptiſt, that burning and ſhining light, *Iohn* 5.35. *Matth.*11.11. The meaning is, that the pooreſt Chriſtians under Goſpel-diſpenſations, ſhall have more diſcoveries of Chriſt, and larger priviledges than he had. Now the grounds of the point are theſe, becauſe the ſubſtance of Religion in all Ages, though under divers and ſeverall adminiſtrations, hath been but one, namely, Chriſt, diverſly held forth to the Churches; and circumſtances make no difference. Becauſe Chriſt, the Covenant of grace, was the way of ſalvation to the Fathers, Prophets, and Apoſtles, as he was to come. *Hebr.*9.15. and all that ſhall be ſaved till the worlds end, are ſaved by Chriſt that is already come, Chriſt yeſterday and to day, and the ſame for ever, *Hebr.* 13 8. *Acts* 4.12. All the Ceremonies appertained to the Covenant of grace; the Law in Sinai was but one, the Arke is called the Arke of the Covenant of the Lord, *Exod* 31.7. and ſo are the Tables called the Tables of the Covenant, *Exod.* 32.15. *Deut.*9 9 The Ceremonies typified and pointed to Chriſt the Meſſiah that was the ſubſtance of them; the Body is Chriſt, *Col.*2, 17. *Hebr.*9.11,12. *Ier.* 32.42. Becauſe the old Covenant was faultleſſe, there being a poſſibility to man fallen through the ſufficiency & efficacy of the price to be paid, by Chriſt to come; ſo there is no antiquation of that Covenant, nor ſurrogation of

of another, that being faultlesse, *Hebr.*8. *ult.* Because the moral Law is to remain and continue, (for excellent uses to the Reprobate and the Elect, before and after their conversion) in and after the Messiah, even under the covenant of grace in the largest dispensation thereof unto the worlds end; and 'tis called the moral Law, *à morando*, it being of perpetual use to the Church in all Ages, though the Christian be in the state of grace, and not under the Law, because the Law was given in the hands of a Mediatour, which properly agreeth to Christ, but improperly to *Moses*, *Gal.*3.19. Because the Law in mount Sinai was never afoot till *Moses*, *Dan.*5.3. *Deut.*7.7.12. *ro* 10.6. *to the* 8. Because the Law was given 430 years after the covenant of grace and faith in Christ to come, renued to *Abraham*, *Gal.*3.17. Besides it revealeth sin. 'Twas not made for the righteous, but it was a stumbling blocke to the Jewes, and kept them from the righteousnesse of God, *Rom.*3.20 *rom.*7.13. 1 *Tim.*1.9, *ro* 8.3. *rom* 9.32. To hold or teach that there is a covenant of workes on foot, will admit of divers foul and insufferable consequences. That the rule of justification is not one. That the Lord delivered a rule of justification, by which no man ever was justified. Now God never intended, thought, or gave the moral Law for that use, *viz.* to justifie any. That we may pray for grace to justifie

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our ſelves, contrary to the fifth Petition in the Lord's Prayer. That the Lord delivered the rule of bleſſedneſſe impoſſible to the obſervers. That *Moſes* did preſſe the Law of faith in one place, and the Law of workes in another. But they that go on in the miſconceiving of *Moſes*, and alledge his words, *This do and live*, &c. for a covenant of workes, they wrong *Moſes*, the Church or God, but moſtly themſelves, in making *Moſes* a Miniſter of a covenant of workes, whereas he was the clean contrary, a Miniſter of the covenant of grace, though vailed and ſhadowed, as our Saviour ſaith, *Moſes* rightly underſtood, wrote, and ſpake of me, *John* 5.46. *John* 3.39. *Col.* 2.17. and to ſpeak the truth, when *Moſes* ſaith, *Do this and live*: the meaning is, Do it evangelically, look to the Meſſiah that is to come, and live, believe that he is to do it for thee, and live by him who is to do, and live for thee. The whole body of the Jewes were fowly deceived, *Joſh.* 24.19. when they ſaid, *We will ſerve God, per ſe*, in our own perſons: but *Joſhua* ſaith, You cannot do ſo, yet *per alium*, in the perſon of the Meſſiah that is to come, you may do ſo, ſo mayeſt thou by Chriſt thy Surety that is already come, and hath paid the debt of ſervice that thou couldſt not pay, and ſuffered for thee, that thou ſhouldſt have undergone, *Hebr* 7.22. ſo that the Jewes did not underſtand *Moſes* then, as too many unto this day,

day, have the vail upon their hearts untaken away, 2 *Cor.*3.14. but *Paul*, *Rom.*10 4. *to the 9th.* proleptically brings in *Moſes* croſſe thwarting the Jewes, their ſiniſter interpretation. Compare, *Deut.*30—14.20. with *Rom.* 10.4 to the 7. *Lev.* 18.5. *Ezek.*20.10—12. and there, and in all the Prophets we ſhall ſee Chriſt is the true Rock, our Sabbath, Law, *Iſai* 51.4,5. and teſtimony that all the Prophets affirmed, and *Paul* preached, and ſet forth to his Corinthians, 1 *cor.* 2.1. *rom.*14.11. *Gal.*2.19. Truly Chriſt is all that Prophets and Apoſtles did preach, and held forth in every line, if we could ſee it, and is all that Miniſters ſhould hold forth in all their preaching, writing, and printing: and if he were truly believed alſo by the people, there would quickly be an end of all the combuſtions, commotions, broiles, tumults, heart-burnings, bickerings, bitings, railing, invectives, and the unnatural Wars in hand, the Lord give us underſtanding in all things, 2 *Tim.*2.7. *Q. But Sir, I pray, what meanes hath God afforded for the right underſtanding of the Scriptures? A.* There are two helps, God hath afforded us in much mercy, for the underſtanding of his Word: the firſt is internal, that is, the eternal Spirit whom God hath appointed to reveal the everlaſting Goſpel, without which there is no poſſibility of attaining to the myſtery of the Hiſtory, *Rev.*14.5. *John* 16. 13. *John* 14. 25,26. The

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ſecond, external meanes is, the comparing the Text and Marginal reading, taking both, if according to the analogy, proportion, or meaſure of faith, *Pſal.*22.15. *Luke* 4.18. *Iſai* 63.9. *Iſai* 51.14. Then the right pointing of Scripture, *comma, colon, period, interrogation*, and *admiration*, *Iohn* 17.3. 2 *Theſſ.*3.14. *Hab* 2 4. *Rom.* 11.33—39. Then comparing one Text with another, *Pſal.* 40.7. *Hebr.* 10.5. *Pſal.* 47.15. with *Epheſ.*4.8. Then the manner of the Jews phraſe and expreſſion, *Ezek.*1.18 2.13. 11.22. Then the reading of the Scriptures as it is in the Original, 2 *Kings* 5.17. Then the opening of the ſignification of the Text, and reading it in other words equivolent to it, more largely, *Deut.*22.6. *matth.*5.45. *ult.* Then the cutting of it ſhort, or drawing it to a brief head, *Lev.* 19.28. Then to diſtinguiſh between Goſpel and Law, precepts temporary, perſonal, triall, conviction, and of obedience. Promiſes temporary are conditional, but ſpiritual, and eternal are abſolute. Then the difference betwixt hiſtory, parable, exampl'e, apologue, proverbe, and ridule. Hiſtory is a thing done, *Gen* 4.9. 14.1—19. A Parable is one in ſenſe and thing, *Matth.* 13.1—4. An Example is taken from men, 1 *Cor.*10.11. An Apologue is a feigned Example, *Iude* 9.8—15. 2 *Kings* 14.9. A Proverbe is metaphorical, 2 *Peter* 2.10. A Riddle is an obſcure Allegory, *Iude* 14.12. There is onely one ſenſe of Scripture, though divided into literal, allego-

rical, tropological, and analogical, *Psal.* 16 10. *Psal.* 40.7. 98.36. Tis meant of Christ, *Gal.* 4.22. *Deut.* 25 4. 1 *cor.* 9.9. *Psal* 95 8. *Hebr* 4.6. *Gen.* 3.15. Propositions are either hypothetical, *Gen.* 4.7. 2 *cor* 5.17 or catagorical, *Iohn* 3. 16. Then the manner of speaking sometimes affirmatively, *Matth.* 16.16. *Ioan* 3. *ult.* 2 *Iohn* 9. then negatively with the verbe universal, *Psal* 143.2 *matth* 24 22. then by borrowed speeches metaphorically, 1 *Kings* 22.19. speaking of God as a Judge in judgement, as having passions, and the members of a man, as eyes, heart, hands, and feet attributed to him. At other times pathetically, in a passion. Hyperbolically, defectively, and excessively, emphatically, excellently. In modest tearmes, by way of foul things Tauntingly, objectingly, abjectingly. By representation of a thing that is uttered, when it suppresseth something, as to ease nature. By silence in concealing the age and parents of *Melchisedek*. By speaking in the person of another, when it is himselfe defining idolatry expressly in grosse tearms. By Prosopopeia's, as *O earth, earth, earth* so God speaketh to things without life, yet to man. Then peremptorily by commanding, then by bringing in the dead speaking, *Luke* 16.25. *Numb.* 11.15. *Deut.* 5.27. *Jude* 20.10. *Psal.* 6.6. 119.36. *Psal.* 8.11 *Iohn* 3.3. *Jude* 3. 24. *Hosea* 8.8. *Numb.* 25.8. *matth* 9.34. *Deut.* 23.15. *Gen.* 14. *hebr* 7.8. *Marke* 14.62. *Iohn* 13. 23. 1 *Sam.* 2.27. *Ezek.* 16. 28. 29. 23. 20. 20. 8.

Exod.

*Exod.*20.7. *Mal* 12.32. *Jer.*29. *ult. Numb.*23.10. *Deut.*34.5. *Luke* 16.25. where *Abraham* as if living speaketh to *Dives*. The causal conjunction [for] *Matth.* 25.35 is a note of order and consequence, and not of the cause, or any meritorious causalty. *&c. Matth.* 25.35. and in Grammar [for] sheweth the reason of a former sentence, but it doth not necessarily shew the reason from the cause of a thing, but many times also from the effect and other arguments, *&c.* Ever, for ever, and everlasting, sometimes signifieth a long time, *Psal.*32.14. Nothing, small, and none, for little, or a few, *John* 18.20. *Acts* 27.33. where a Church collectively is reproved, corrected, and is also punished for sin, you must not understand it absolutely, but respectively, *viz.* the tares, weeds, and Reprobates in the Church, 1 *Cor.*11.3. *Rev.*3.4. *rev.*3.7–9. *rev.*7.10. *rev.*3.4. Double conjunctions, double the deniall, *John* 6.37. *Matth.* 14.12. *matth.* 13.14. There is vehemency, speedinesse, and certainty, where Verbes are twice uttered in one sentence, *Isai* 30.2. *Gen.*2.17. *Gen.*17.2. There are divers things in them affirmed by anticipation and recapitulation. And every Text is to be expounded by the matter that is handled, phrase, drift aimed at, or the time when, persons who, and place where, and by conferring Text with Text, and the antecedent and consequent is to be observed, but still that the interpretation be according to the analogy, measure, and proportion

tion of faith, *Rom.*12.6. And all Texts are to be interpreted for Christ and not against him: it is a corrupt interpretation that cooleth love, or weakens faith: It is a false interpretation if absurdities follow it, *Re.*10.15. *rom.*4.14. *ro.*10.13. The sense of Scripture is to be taken from the Word, but we are not to bring one to it. Divinity never gives place to Grammar, but Grammar must give way to Divinity. Increasing is signified where Adjectives and Substantives are often recapitulated, *Isai 6.* 3. 12. 2. 26. 4. *Jer.*7.4. And in some promises, note the universality, reality, cordiality, safety, and fidelity of them. But know that all promises that are conditionall centre in faith, *Gen.*4.7. *Jams* 1.19. for though they be legally expresst, yet they are evangelically to be understood of Christians made to Christ properly, and Christians in him, 2 *Cor.* 1.20. *Ferem* 32.32.42. *Psal.*11. *rom.*2.7—14.10.5. *psal.*132.2. 1 *Tim.* 4.6.6.6. where workes are commanded they are onely as fruits of Christ the good Tree, (*Luke* 23.3. 1.*math* 12 22. 1 *Peter* 2.5. *heb.* 11. 6.) tending to our conversation onely, Salvation is to be attributed to God and Christ alone, *Psal.*3.8. *Acts* 4.12. *Hosea* 14.4. *Isai* 43.11. where you finde the word [one God] is expressed, the three persons, Father, Son and Spirit, are included. Where God in the Singular Number, it is absolutely for the Creatour, *b* where with addition and in the Plural, it belongs to the Creature, *s* where with distinction,

on, it is essentially, *John* 17.3. *matth.*22.2 1. *Job* 37.12. *Gen.*24.3. *b Exod.*7 1. *Psal* 84.1. 2 *Cor.*4.4 *c John* 14.28.4.24. *Matth.*6.9. *matth.* 6.1. *John* 5. 7. *Luke* 11.2 That all the workes of God are properly attributed to all three Persons, Creation to the Son and Spirit, as to the Father, *Gen.* 1.1. *Hebr.*1.2. *Rom.*11.36. *col.*1. 16. *Isai* 9.6. *Psal.*68 5. where you finde our sinfull actions attributed to God *v.g.* to harden, to provoke to envie and anger, *&c.* such expressions denotes God's justice in punishing sin with sin, 2 *Thess.*2. 10. *rom.* 1.26 *exod.*9.16. *Exod.*9.12. *rom* 9.17. where repentance is attributed to God, it notes the change in the creature, action, thing, or dispensation of God, *Gen.*6.6. 1 *Sam.* 15.11 there God changeth not, nor can he repent, *Numb* 23 19. *mal.*3.6. *James* 1,17. Therefore when you finde such expressions of God, as to know, remember, see, hear, fight, pitie, comfort his, and carry in couches, in chariots of love, *&c.* it is as much as to say, God approves, loves, delights in, and cares for all his, and will deal more tenderly with all Christians than any mother with her Children, or Chirurgeons with their Patients, *Psal.*1.6 2 *Tim.*2.19. *Apoc.*2. *Rom.*11.2. 1 *Peter* 1.2. *Isai* 66. 11—13—20. The word, behold, signifies a thing manifest and plain, *Psal.*51. 6. *Matth.*1.23. and it is to stir up attention and shewes the admirableness and weight of the matter in hand. And interrogations sometimes signifie a forbidding, *Psal.*

79.10. 2 *Sam.* 2.22. and sometimes an earnest affirmation, *Gen.* 4.7. *gen.* 37.13. 1 *Kings* 20.1. *Iohn* 4.35. *Iosh.* 10.13. and they argue compassion, affection of admiration, fault-finding and complaining, *Isai* 1.21. *psal.* 8.10. *psal.* 22.1. Doing in Scripture often imports believing, *Iohn* 6.40. *Matth.* 7.2. 1 *Iohn* 3.23. *rom.* 15.31. Confession and yielding hath in it frequently a denial and reprehension, 2 *Cor* 12.16,17. Negatives are vehement and forcible affirmatives, *Iohn* 6.37. Things that should be set before are frequently in Scripture set after; on the contrary, some things that were done after are set before, 1 *Sam.* 16.17. *gen.* 2.5. Things proper to the body are attributed to the soul, as hunger, thirst, *&c.* which shewes the desire of the soul, and spiritual and invisible things, are frequently held forth by visibles and corporials. The names of things are attributed to the similitudes and representations thereof, 1 *Sam.* 28.14, 15. The word Heart frequently for the Soul; and it is usuall to ascribe the efficacy and force which belongs to the Author to the instrument, though he be a meer passive, *Deut.* 5.22. *rom* 3.28. *&* 5.4. 1 *Tim* 4.16. *Heb.* 13. The largest extent is to be taken of words in Scripture, if there be not a restraint in other Texts, or in the matter, phrase, or scope in the same, as grace, 1 *Peter* 1.13. That divers times Christ and Faith are put one for the other, and it is in regard of the relation faith hath to the object, and one word in one

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sentence hath divers significations, *Iohn* 4.13, 14. & 4.35. And wishing, for commanding, crying, for fervency of spirit, *Cant.* 1.1. *Luke* 11.2. *Matth.* 6.10. *rom* 8.15 *hebr.* 5.7. Where there is a sentence that is tropological in one word, we may not thinke the whole place is figurative, *Matth.* 26.28. And Ironies are usually reprehensions of sinnes, *Gen.* 3.22. 1 *Kings* 18.27. *Marke* 7.9. 1 *Kings* 22.5. *Iudges* 10.14. The Scriptures are not precise in setting down of Numbers, *a* though some be propheticall *b* And a certain finite for an uncertain *c*, *a Luke* 3.23. *Acts* 1 15 *b Rev.* 13.8. *c Dan.* 9.24, 25, 26. And it often sets a part for the whole; again, the whole for a part; and sets down one thing plurally, and many things singularly, *Rom.* 13.1. *Matth.* 3.5. *psal.* 81.8 and the Prayers in Scriptures are Prophesies, *Psal.* 139. *from* 1 *to the* 24. *verse*. Christ and the Apostles keep the sense, but not the words of the Prophets, *Rom.* 10. *from* 15 *to the* 21. *verse*. And when the same thing is repeated in the beginning and end of a sentence it notes certainty, confirmation, explication, or to stir up to zeal, *Psal.* 33. 10 *Iohn* 1.3. *rom.* 11.8. *isai* 3.9. 2 *Kings* 9.10. *Psal.* 6.9.10. And there are divers mystical, hidden, and spiritual things in the narrations, and historical parts of the Scripture, *Ionas* 2.5. *Matth.* 16 4. *gal.* 4.25. When a Substantive is mentioned twice in one case, there's an *Emphasis*, as Lord, Lord, a multitude, *Gen.* 32.16. Droves, droves, many droves, distribution; a

gate, a gate; a citie, a citie; that is, every citie and gate, 1 *Chron.* 16. 2 *chron.* 19. 5. *Lev.* 17. 3. Diversity, a weight, & a weight, divers weights; a heart and a heart, a divers or double heart, *Prov.* 20. 20. If in divers Cases and in the Singular Number, then it argues certainty, *Micah* 3. 4. if in the Plural Number it signifieth excellency, *Psal.* 136. 2. *rev.* 19. 16. *&* 17. 14. *cant.* 1. 1. *eccles.* 1. 1. There are sundry words that have divers significations, yea contrary meanings, as Leaven and Lion, it is applied to the good and the bad sense: to the Gospel, Heresie, Superstition, and sinfull corruption. To Christ and the Devil, *Matth.* 13. 33. *Luke* 13. 20. 21. *matth.* 16. 6. 12 1 *cor.* 5. 5, 8. 1 *Peter* 1. 5. *Exod.* 7. 12, 13. *matth.* 10. 16. *gen.* 3. 1. The antecedent is expreſt by the consequent, shame for hast: because confusion and shame usually followeth an unlawfull hast, *Rom* 9 33 *Isai* 8. 26 We may not take a proper speech figuratively, nor the contrary, *Matth.* 26. 26, 27. But the literal sense of Scripture which ariseth from the words rightly understood is the onely true sense to be rested in, for we may not put what sense we will, and so make every Scripture speak every thing, neither may we interpret them by allegories, except we are able to prove the allegoricall sense by some other places of Scripture And the minde, drift, and intention of the Spirit of God is above all, to be marked in all Parables, *Matth.* 20. 1, 2. Therefore compare darke places

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of Scripture with thoſe that are more clear and plain, that will bring forth that onely one and true ſenſe, *Nehem.*8.8. And we are to underſtand ſuch things as are ſpoken to one, of all in the like caſe and condition, becauſe there is the like reaſon to be given, *Marke* 13.37. *Joſh.*1.5. *Hebr.*13.5. When the equity of the thing done is univerſal, a particular example will afford a general inſtruction, *Gen.*8 20. 12,7. 13.18. There is more expreſt than is uttered in an Hyperbole, *Rom.* 5.9 *gen.*17.4. *matth.*4 23. *gen.* 13.16. *and* 15. 5. *matth* 3.5. The word [until] ſignifies ſometimes never, eternity; and ſometimes a certain limited time, *Matth.*1.25. 1 *cor.*15 25. *matth.*28.28. *matth.*5.26. Alwayes obſerve that figurative expreſſions in Scripture afford matter to nouriſh our faith, *Acts* 9.4. 1 *cor* 12.12. *mat.*15.35. Note alſo that in all ambiguous Texts, faith in Chriſt, love to God and our neighbour, muſt be the product of the interpretation, or elſe it is a falſe interpretation. The Scriptures do not allow alwayes the things and actions from whence ſimilitudes are fetcht. And the Scripture ſpeakes according to the opinion of the times, and as others thought, and according to the profeſſion and viſible appearance of things to ſenſe, but not according to the truth of the things themſelves, 2 *Peter* 2.1. *Lu.*15.7. *Jer.*2.18,19. Seeming contrarieties in Scripture, are reconciled by comparing Scripture with Scripture, *Matth.*10.10. *with mar.*6.8,9.

John

John 5. 17. *with gen.* 2. 2. 1 *Tim.* 2. 3. *with rom.* 9. And sometimes are incomprehensible by our reason that are spoken in the Scriptures, and yet most true though above the reach of man, *Hebr.* 11. 2. Things spoken by figures are most delightfull, *John* 15. 1, 2. *Isai* 5. 1, 3. *psal.* 23. 1. And though God speak darkly in some places, yet he joynes thereto some plain thing to declare his meaning, *Rom.* 8. 20, 21. 2 *Tim.* 4. 6. *Rom.* 11. 7, 8. 1 *cor.* 1. 9. *Isai* 51 1. *with Isai* 53. 2. *Isai* 51. *with Rom.* 10. 5. *expounds the* 5. *and* 9. 22. *and* 8. *and Isai* 1. 3. *ver. expounds the second.* Tropes and Figures are usuall in Scriptures, yet are not to be esteemed lyes, but meet resemblances to expresse the truth, and there is no intent to deceive in them, *John* 15. 1. *and* 10. 7. *et* 1, 2, 15. *Luke* 13. 32. Where wickednesse is commanded, or goodnesse forbidden, (seemingly) that speech is figurative, *John* 6. 53. In Scripture some things are spoken well, when righteous things are taught rightly, as repent and believe, *Matth.* 3. 2 *mar.* 1. 4 *Lu* 3. 2. *Mar.* 1. 15. When evil things are taught evilly, *Phil.* 1. 15. or wicked things perswaded to, *Job* 2. 9. When good things are uttered evilly, and right things said with a perverse minde, *John* 9. 28. and evil things well spoken, dishonest things in honest termes, 2 *Sam.* 11. 4. *rom.* 1. 26. There are divers things generally spoken of first, and presently after particularly laid down, 2 *Tim.* 3. 1. To make Figures where there are none, is dangerous, licentious,

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and hurtfull, and when the Spirit borroweth comparisons from bad things, he approves them not; *Psal.*58.4. *Lu.*18. *rev.*16.5. *Lu.*16. 1 *Thess.*3.3. *Ephes.*5.8. *Hosea* 4.3. We are to take notice in what *species* the comparison holds, *Psal.*58.4. *gen.*49.17. *Job* 9.26. Because it is sometimes in smelling, and sometimes in colour, *Cant.*4.5. *cant.*5.13. *rev.*1.15. *Numb.*12. 10. And at other times they are taken from natural, artificial, ceremonial, and moral things, as these Scriptures prove, *Psal.* 7.8. *habb.*1.4. *Hosea* 4.10. *Jer.*17.11. *hos.*7.11. *hos.*12.9. 2 *cor.* 11.9. 2 *Tim.*3.6. *Jer.*2.24. *Lu.*11.9. *cole.*3.15. 2 *Peter* 2.12. *hos.*10.11. *Jer.*4.6. *psal.*139.15. 1 *Tim.*1.19. 1 *Tim* 6.4. 2 *Tim.*2.17. *coloss.*3.5. 1 *Tim* 4.2. 2 *Tim* 2.1. *psal.*7.17. *rev.*6.9. *psal.* 141.2. *&* 102.24. *psal.*27.10 *&* 116. *psal.*16. The nature of a metaphor, is to proceed from sensible things to spiritual, and not contrarily. Sometimes Negatives deny not simply, but onely the comparison, 1 *Cor* 1.17. *Lu.*14.12.3. *Prov.* 8.10. *gen* 3 28. *matth.*9.13. When the Negative is joyned to the Particle, *then*, it denies not universally, *Matth.*7.21. But when the note of deniall is put with the Verbe, it denies wholly, *Psal.*143.2. *Dan.*11.37. *psal.*14. 3. *Lu* 1 37. *matth.*24.22. When there is a double Affirmative there will be a double Negative, *Matth.*12.32. *Hebr* 7.3. *Lu.*18.4. But if the Negative be true, the Affirmative must needs be false, *Acts* 1.27. *psal.*16 10. The spiritual sense is the more noble, 1 *Cor.*9.9. 1 *Sam.*

20.

20.22,23. The Particle [therefore] is not alwayes illative or argumentative, *Rom.*8.1. and the copulative Particle [and] is often when it is not joyned to other matter, *Ezek.*2.1. *&* 5. 1. Sometimes the Apostles adde something for illustration, *Hebr.*9.19. *mar.*12.33. *psal.*77. 7. 1 *Sam.*9.16. *Acts* 13.20. *Deut.*6.5. The Particle [if] is not alwayes a note of doubting but of expostulation, *Ioel* 1.14. *Acts* 8.22. *Rom.*8. 31. But [if] in hypotheticall proposition, shewes the absolute necessity of the thing questioned, [if thou doest well] [if you obey] *&c.* the meaning is, you must do well and obey, you must either *per se*, or *per alium*, by your selves, or Christ, or else perith, *Gen.*4.7. *Isai* 1.19,20. *Isai* 1.17. 2 *cor.*5.19. *Isai* 1.15,16,17,18. *Deut.*28. *Leu.*26. Similitudes make darke things plain, prove not in things subordinate. The affirming of one thing doth not always deny the other. The Scripture frequently cals them sons, which by nature are not so lineally, but legally, and by succession. So *Matthew* and *Luke* are reconciled, *Matth.*1.12. 1 *chron.*3 6.10. *and* 3.16. *compared with Luke* 3.27. There are some things for illustration added and changed, yea and omitted too, by the Apostles, in their quotation of Texts of the Old Testament, which being alleadged shewes the harmony of Scriptures, and not so much for confirmation, *Mic.* 5.1. *with matth.*2.6. *Iob* 40.30. *Isai* 25.13. 1 *cor.* 15.32. *psal.*40.7. *with Hebr.*10.5. *psal.*47.5. *wi h Ephes.*4.8 *psal.*51.4,5. *rom.*3.4. *Exod.*24. *Hebr.*

*Hebr.*9.19. *Deut.*6.5. *marke* 12.33. 1 *Sam.*9.16. *Acts* 13.20. *Isai* 52.7. *compared with rom.*10.15. *Exod* 20.12. *Isai* 9.17. When a wrong accompliſhment is applied to a Prophecie they are not rightly parallelled, *Isai* 7.8. 2 *Eſdr.*13.45. 2 *Kings* 17.6. *Isai* 19.24. *Numb.*23.17. *Luke* 1. *Zach.*14.20. *Titus* 1.15. *Pſal.*91.13. *Mal.*1.11 *Isai* 19.29. *Isai* 65.7. *Mal.*3.4. When God doth vilifie ſin and ſinners, he ſpeakes with an holy kinde of taunt, and never ſpeakes of them but with deteſtation, and when he comes upon them, it is uſually with ruination, extirpation, and deſtruction, *Numb.*23. *Num.*25.8. 2 *Kings* 1.3. *compared with* Matth.9.34. 2 *Kings* 23.14. Many more rules there are for underſtanding the Scripture. *Queſt. What do true Chriſtians hold, averre, and maintain againſt papiſts*, &c. *Anſw.* That juſtification, union, regeneration, inſition into Chriſt's reconciliation, adoption, ſanctification and glorification, is freely from God conferred on man, and wrought in man without any work by man or worth in him. Bleſſedneſſe is paſſive, what ever is done by man before regeneration is ſin. That juſtification makes the Chriſtians ſtate and condition abſolute and entire it being the remiſſion of ſin and imputation of Chriſt's righteouſneſſe. That Chriſt's perfection is the ground of our acceptation. That peace, joy, magnanimity, and ſanctification are the effect of juſtification. That to do great and good Workes (as they

they call them) with an opinion that the free grace of Christ is not sufficient to justification and salvation, unlesse the keeping of the Law be joyned to it, is to abrogate grace, to fall away from the faith, and make Christ's death void, as much as in them lieth. That all true Believers are one with Christ and God, and already saved by him, fully and freely, so that nothing can be added thereunto, onely the discovery and enjoyment of it may be enlarged to them, they are set with Christ in heavenly places, where they by faith possesse blessednesse and immortality and glory. That salvation as well as justification is free and without workes, *Rom.* 3.26. 4.6. *John* 3. *James* 1.18. *Ephes.* 2 10. *phil.* 2.12. *phil.* 1.29. 2 *cor.* 5.17. *John* 15.1. 2 *cor.* 5.18. *rom.* 5.10,11. *John* 1.12. *philip.* 1. 6 2.13. 1 *John* 2.2. *Ezek.* 36.25,26. *Ier.* 32.39,40. *rom.* 8.30. 6.23. 1 *cor.* 4.7. *ephes.* 1.3.2.8. *Titus* 3.5. 1 *cor.* 12 13. *Gal.* 3.27 *mat.* 16.16. *Isai* 26.12. *John* 6.65. And Christians detest such Doctrines as these, *viz.* that our teares wash away our sinnes; that repentance, humiliation, promises, good purposes, endeavours to amend our lives, pacifie God's wrath, and procure his love, peace, and favour, *&c.* That if we change and turne to God, he will turne to us. That man by doing good becomes good. That the Law is the seed of Regeneration and new birth. That the will for the deed is accepted of God That Christ's and our workes together please God, what we cannot,

Christ

Christ hath and will make up. Thus many erre, not understanding, that that 2 *Cor.* 8. 12. was spoken of the Saints accepting their contribution as it is plain, *Rom.* 15. 31. Neither do they consider that all conditional promises whatsoever in Christ run into faith. To do this and live, be blessed, &c. Thou canst not do it thy selfe, yet believe that he hath done it for thee, &c. *Deut.* 28. 1. 15. *Lev* 18. 5, *Deut.* 30. 6. *Qu.* Numb. 23. 21. *God seeth no sin nor iniquity in Jacob, and what think you of that expression, and how are we to conceive of God in it? Answ.* The phrase is God's, and happy is he that knowes the true sense thereof: now I conceive 'tis this, God sees himselfe satisfied, and the Church washed from all her sinnes by the immaculate bloud of Christ: and so judgeth his people as Christ hath made them, and would have the Church so to conceive of himselfe as a reconciled Father, and not to soar above their Head Christ for consolation in their speculations, nor to go below their Foundation Christ, for their humiliation, nor once to conceive of God according to his incomprehensible Majesty, but in this relation onely, for we are not to know any thing of the minde of God in reference to us and our condition before him, but as we finde our condition according to Law or Gospel. *Iohn* 1. 1. 7. *cant.* 4. 7. 1 *cor.* 1. 21. 2 *cor.* 5. 21. *Isai* 53 11. *eph.* 5. 2. *rev.* 1. 5. *Ier* 50. 20. *Zach.* 3 9. *Hebr.* 9, 16 *ephes.* 5, 26, 27. It is true that God knoweth all actions and things,

but

but to ſee either perſon or action ſinfull, that is, in reſpect of the Law, and is not affirmed of his ſimple eſſence. And Jeſus Chriſt our Surety had all our ſins charged on him, ſtanding as the onely Malefactour in the preſence of Divine Juſtice, *Iſai* 53.6. *pſal.* 38.4. and appearing under this forme a repreſentative and publique perſon, Divine Juſtice charged our ſins upon him, and put him to death, *Iſai* 53.6. *ro.* 4.25. So then, the principal, *viz.* Chriſtians are quit in the Court of Juſtice, their ſins being ſatisfied for by Chriſt, there is nothing in Heaven againſt them, *Rom.* 8.33. *coloſ.* 1.22. Faith ſeeth an everlaſting expiation of ſin, which cauſeth ſhame to flie away, God having blotted out our ſins out of his book of remembrance, *Hebr.* 8.12. And the Chriſtian in this caſe and condition is moſt happy: a certain ſpiritual and divine Perſon, the Son of God, the Heir of the World, and evangelically the Conquerour of the World, ſin, death, curſe, Hell, and the Devil: and we are not to conceive of the Chriſtian apart from Chriſt, but as Chriſt hath preſented him to God the Father, and the Father never looking upon the Chriſtian out of his Son; and therefore as ſin originally came on all men by the firſt *Adam*, ſo righteouſneſſe came by Jeſus-Chriſt, on all his, in whom God ſees all things new, Chriſt being the new *Adam*, the new Creature, 2 *cor.* 5.17. in which Text take notice of two things, what is meant by being in Chriſt, and what by

new

new Creature. To be in Christ is to be made one with him by faith, as those that want faith are said to be without, *Col.* 4. 5. and such as have faith, are said to be all glorious within, *Psal.* 45. 13. Being received to their own knowledge into union and communion with Christ; and new Creature is proper to Christ onely, and secondarily, or improperly to us, Christ is the new Creation of God, the new Heavens and Earth, (that he would create, and hear for us poor wretches: Christ is that special worke of God's hands, wondrous, marvellous and strange act) in which dwelleth righteousnesse, the sure foundation and precious stone, the new Man, created in righteousnesse, which we by faith put on, the first borne of every creature, that makes us the first borne of God, he is the hidden Man of the heart, and that humility that is so much set by of God, and we are clothed with. The Christian receiveth his denomination from Christ, who is the new and living way, in which the Christian comfortably comes to God in and by, in more fuller and clearer demonstrations of grace than the Christians in former Ages, as all these Scriptures prove, *Hebr.* 10. 20. *Is.* 65. 17. *Hos.* 2. 21. *heb.* 1. 10. *Is.* 28. 21. *heb.* 1. 5. *col.* 1. 15. & 11. 8. 2 *Pet.* 3. 13 *Eph.* 4. 24. *compared with* Re. 13. 14. 1 *Pet.* 3. 3. *ga.* 6. 15. *heb.* 10. 20. So that whatever enjoyments we have of God, incomes from God, grace in this life, or glory in another world, it is from God, in Christ, for him, and through him, he being the Fountain, Root, and Head, from whence this cometh to us, *Zach.* 13. 1. *psal.*

36.9. revel.22.1. John 15 1. rom.8.32. rom.11. 18. and God will have it so, it being his way, he will convey all mercy to us, in his own way, having made all promises to him, and from him to us, the word, shadowes, and types, do all direct to him, that is the Fountain of life, yea life it selfe, yea and it is derived to us from him, Act.4.12. John 14 6. gal.2.20. John 14.19. 1 John 5.12. 2 cor 3.6. 1 John 5.2 col.3.3. 1 Tim.6.12. Ioh.11.25. gen.3.15. gal.3.6. Ier.32.32. 1 cor.1.11. col.2.19. Eph.4.15. col.2,3. John 1.16. 1 John 2.20. Ioh.15.5. And herein God's infinite and exact wisdome, free love, and speciall goodnesse is seen, in outshooting the Devil in his own Bowe, bringing in everlasting righteousnesse by Jesus Christ, who maketh Christians everlastingly happy thereby, he being their good Tree, they are made good trees in him, their estate is safe, perfect, rich, honourable, and permanent, their souls are so repleni-shed with all goodnesse in Christ Jesus, that they may live merrily, sleep quietly, and rejoyce eternally, as all these Scriptures prove, Psal.116. 7. phil.4.4. 1 Thess. 5.10. phil.4.13. 2 Tim.2.19. Matth.4.24. 1 cor.3.11. matth.16.20. John.13.2. Matth.12.33. John 15.2 rom 5.19. and 3.23,24. Ephes 2.8. Hebr.10.14. coloss.1.28,29. matth.5 18. Rom.8.4. ephes.5.8. col.2.10. rom.4. from the 6th. to the 9th. Colos.1 12. Titus 3.5. to the 7th. rev.5.6. Rom.3.24. Isai 61.10. matth.5.16. rom.6.18. Ephes. 2 10. Isai 10.22. John 8.36. 1 Tim.1.9. rom.8.2. and 6.18. 1 Cor.15.57.

Q. *What is prayer and the benefit of it, doth it informe God, doe good to him, or prevaile with, or change his mind, or the Christians?* A. Prayer is the breath of God, or the breathings forth of his ſpirit. By which God informes us, we doe not informe God, he perſwades, prevailes with, and changeth our minds, we doe not perſwade God, prevail with God, nor change the mind of God, (*a*) tis God that perſwaded *Japhat* by his ſpirit, to live in the Tents of *Shem*, to beleeve in the *Meſſias* that was to come, and to reſt upon that ſalvation that was to be accompliſhed by him in the fulneſſe of time; (*b*) And ti's that ſame ſpirit that inableth us that now live, by the faith of Gods power, as well as thoſe have lived or ſhall live hereafter by Chriſt, to cry *Abba father*; (*c*) (*a*) *Ja.* 1. 17. *Mal.* 3. 6. (*b*) *Gen.* 9. 27. (*c*) *Rom.* 8.17,27,36. *Gal.* 4.6. From hence I conclude moſt certainly, That the ſpirit of prayer is given to helpe, ſuccour, and beare us up in our infirmities, and not to helpe, ſuccour, and beare up God, for he hath no infirmities, needs no prayers, teares, or any of the meansof grace offered us in endleſſe mercie: But we ſtand in need of all the meanes of grace, as prayer, preaching, and reading the Scriptures. And God in and by prayer, &c. ſeekes us, woes us, finds us, gathers, heales, and comforts us, inſtructs, inlargeth, and adds to us, adornes, beautifies, inricheth, allures, inticeth, and drawes us to himſelfe

that are poore, lost, damned, and cast away sinners, in our selves, both averse and adverse to, and from God, from the wombe, and straggling sheep and fugitives, from the right way ☞ Christ (*a*) in the wildernesse of sinne, death, and hell, and in a high esteeme of our owne dunghill goodnesse, and plaguie righteousnesse, (*b*) Thus God by prayer discovers our selves to our selves and others, that joyne with us in prayer, he likewise manifests himselfe to us, imparting, communicating, and revealing his secrets to us, and we being fild with the discoveries, incomes, and injoyments of God, doe in prayer hold forth before the view of the faith and understanding of those that we pray with, and for, so cleerly without blindfolding of Christ in his worth, excelleneie and dignitie, together with the absolute necessitie of better prayers then we can pray, thoughts, words, and works that will commend us to God, which are only found in Christ, who is a representative person, and prayed for us. When wee thus pray in faith, it doth prevaile much with those drooping spirits, and they are mightily strengthned in the faith, in hearing the Lord Christ in all his benefits, thus held forth in prayer. The poore Christian is satisfied in the worke of redemption, wrought by Christ and held forth by prayer, as well as in preaching (*c*) and this is Gods end in prayer, *viz.* the satisfying of our consciences, and confirming us in our faith, and in the true

grace

grace of God, wherein we ſtand. (d) God hath received ſatisfaction from Ieſus Chriſt, who hath ſaved us both freely, perfectly, and permenently, but by the ſpirit of prayer wee praying according to the proportion of faith, the ſick are ſatisfied in their conſciences, to their comfortable knowledge, and ſo prayer prevailes much with men and ſaves men, viz. it brings home that ſalvation to the heart; Which was wrought by Chriſt. (e) (a) *Hoſ.* 2. 14. (b) *Iſay* 64. 6. *Phil.* 3. 7, 8. (c) 1 *Cor.* 11. 3. (d) 2 *Pet.* 3. 13. (e) *Iames* 5. 15, 16. And *Elias* knew there ſhould be raine, for the Lord had told him before that he would ſend it. 1 *Kings* 18. 1. But he prayed to affect the people, ſo *Hezekiah* ſpread the letter of rayling *Rabſhecka*, not to affect God but himſelf, and the hearts of the people, *Iſay* 27. 14. 15. And its certaine that God did prevaile mightily againſt *Iacobs* ſence and reaſon. that cauſed him to ſtagger through diſſidence or too much incredulitie, when he had well warmed him by his ſpirit of prayer, then he went to meet *Eſau* with undanted reſolution, though he were lame, and worſe able to goe againſt his potent adverſarie; when God had ſtrengthned his faith with cheerfulneſſe and good ſucceſſe, he went on in the great and weighty buſineſſe, and indeed the end of prayer is to increaſe ours, not Gods faith he being faithfulneſſe it ſelfe. Obj. *But what ſay you to ſuch texts of Scripture that call prayer ſacrifices, incenſe, and odours* Heb. 13. 15. *Revel.* 5. 8.

and 8. 3. *Acts* 10. 4. *Anſw.* Theſe Scriptures are all to be underſtood Evangelically, thus by him let us offer the ſacrifice to God continually, that is, let us alwayes beleeve that Chriſt our ſurety hath once for all offered one ſacrifice, that fully did content God, and that for ever, *Eph.* 5. 2. Let us be content with that and reſt quiet, and be ſatisfied with it, and alwayes be ſpeaking thereof, for God is well pleaſed when we delight in, and are well pleaſed in Chriſt our ſacrifice, which he offered in his bloody death and paſſion, let us ſet this alwayes before our faith, ſpeake it out in all our prayers, beleeving that all his prayers are ours, and ſtands for us perpetually. *Luke* 22. 32. *Iohn* 17. 20. 1 *Cor.* 3. 20, 23. Chriſt being that everlaſting publique, and repreſentative perſon in our ſtead for us, and to us, the new *Adam*, ſo that by him, in him, and through him in Scripture phraſe, is to ſtand in all that Chriſt did, or ſuffered, by faith to apply, poſſeſſe and injoy Chriſt in all, and at all times, compleatly as he hath made us, and preſented us to God his father, *Col.* 2. 10. *Heb.* 10. 14. 1 *Iohn* 4. 17. For thoſe texts, *Revel.* 5. 8. *and* 8. 3. they are both one in ſignification, and it is cleere, that the Miniſters of the Goſpel, their chiefeſt imployment is to exalt Ieſus Chriſt, by holding forth to the Church, that one and only ſoule ſaving and ſoule ſatisfying ſacrifice of Chriſt, *Eph.* 5. 2. Heb. 9. 26. And to appropriate that to the

Church

Church by telling her, that her warrefare is at an end, ſinne, death, hell, and the curſe, are removed, and righteouſneſſe is come in their ſtead, *Iſay* 40. 2. *That a ſonne is borne and given*, *Iſay* 9. 6. That is, all Chriſt, what ever he did or ſuffered, and that all the prayers hee prayed, the thoughts hee thought, the words he ſpeake, and workes, he wrought, are truly and in very deed the whole Churches Evangelically. God hath given Chriſt to his Church, and all his Excellencies, patience, meekneſſe, and faith, &c. and hence Chriſts prayer in thoſe texts, are to be underſtood, the prayers of the Saints, and the patience of the Saints, Chriſt is of God made the ſinceritie, righteouſneſſe and wiſedome of the Saints, 1 *Cor.* 1. 31. 2 *Cor.* 11. 3. And ſacrifices, odours, and inſence of old, did but type out Chriſt to the Church as he was to come, and in this reſpect it may be truly ſaid, that all their prayers were but ſhadowiſh prayers, & held forth the perfect prayers that Chriſt ſhould pray for them, and we are not to conceive, that Miniſters under the *Goſpel* are to offer inſenſe or odours, but they are to preach Chriſt clearly to the Congregations, and to preſent before the view of their underſtandings, the perfect and effectuall prayers, that Ieſus Chriſt prayed in the dayes of his fleſh for them, he prayes no more now, but rules all in heaven and in earth, and is the ſtock of prayers of the Saints, that are gone up into heaven for them. And thus *Cornelius* prayed

and fasted in Christ that was to come, in his false apprehension, for Christ was come in the flesh, and had fasted and prayed for him, though he knew it not, and therfore *Peter* must be sent for to undeceive *Cornelius* in this point, and to unriddle this mysterie to him, and to preach Christ and his prayers, almes, deeds, and fastings to him that were in heaven before God, and pleaded vertually for *Cornelius*, though he were ignorant of this glorious truth, that Christ already come was his, and all his fastings that were perfect were his, his prayers, teares, thoughts, words and workes, were all mystically, passively, and evangelically his, and were come up to God for him, though he were not aware of it, *Acts* 10. 34. 43. And ☞ we are not to conceive, that it is our imperfect, weake, drowsie, and spiritually drunken prayers, &c. that come up to God, but with him, those pure, perfect, full and sincere prayers, &c. are in esteeme with him to eternitie, and tis confest by all, that Christ, as he is a publique, so he is a spirituall and eternall Prieſt, and his kingdome is spirituall, universall and eternall, and all his actions are of eternall force, vertue and efficacie ☞ to the Church. This is to pray in faith, meekneſſe, humilitie, temperance, sobrietie, love, hope, sinceritie, uprightneſſe of heart, fervencie of spirit, and effectually, *viz.* When we beleeve that Christ his effectuall prayer is ours, yea and the fervencie of spirit, uprightneſſe

rightneſſe of heart, ſincerity, love, hope, charitie, ſobrietie, temperance, humility, meekneſſe, and perfect faith that was in Chriſt is ours, as well as his, wiſedome, righteouſnes, (a) ſanctification, redemption, conception, birth, life, death, reſurrection, aſcenſion, and his mediation. *Is* not all Chriſts thine? when God hath given him to thee, then doubtleſſe all that ſweetneſſe of diſpoſition which was in him is thine alſo, all that tenderneſſe of heart, perfectneſſe of will, puritie of conſcience, (b) ſtrong deſires, hatred of ſinne that was totall, eternall, and unſatisfiable in him only, the good confeſſion he made, his ſorrow that was godly indeed, his ſtrong memorie, invincible courage, undaunted reſolution to goe through all paines, miſerie, and tortures, and the dexterity, alacrity, and unweariedneſſe of Chriſt in doing his fathers will (c) that was not fleſhly, but was ſpirituall and from the heart. Yea, (d) he wild, and did the deed for thee, (e) by which will and deed thou art ſanctified, (f) and the will and deed is performed by thee evangelically, when thou beleeveſt that both the will of Chriſt that was perfect and deeds are thine, he doing them for thee. So *Paul* is to be underſtood (g) when he ſaith, Chriſt gave himſelfe for me, Chriſt lives in me, and Chriſt in you, the hope of glory, or thats amongſt you (*i. e.*) by faith the ſpirit preſenting Chriſt in all he did or ſuffered to thee, and before thy eyes, and this is to live by the

faith of Gods power, or by the faith of the spirit of God (*h*) or the faith of Iesus the righteousnesse of God, which is by faith of Iesus unto all, and upon all, (*i*) and in all them that beleeve. The wedding Garment, thats the covering of God, the armour of of God, the righteousnesse of God, that he in a figure of cloaths of skins or fur brought to *Adam* (*k*) which being put on (*l*) *i.e.* by the spirit of God, that only can make applycation of Christ to the soule, the Christian stands in the true grace of God (*m*) in Christ invincibly (*n*) being built on the rock of eternitie (*o*) but alasse to understand any of this legally; (Thus of our own heart, faith or magnanimitie,) were the greateſt dishonour to God that may be, yet most doe so, for our own heart will faile us, and our faith flagge being weake and feeble, yea our magnanimitie will prove meere pusillanimity and grosse cowardizeme, and will not our figleafe covering of mans righteousnesse, make us (*p*) as *Aaron* did the nation of the Iewes, naked, wretched, and most miserable, our Castles of aire, strong holds, though huge mountaines in our own opinions, and others deluded as well, or as bad as our selves will topple down before Christ that little stone (*q*) like the towers of Cards, that little children are wont to make in winter nights, which by the least gale of wind, or breath of Gods wrath in a dismall day or time, or rather as the walls of *Jerico* by the sounding

of

of Rams hornes, that (*r*) fell down before the children of *Israel* upon their Alarme, just so when the true light appeares, *i. e.* Christ that day starre and sunne of righteousnesse to be ours, then and not before shall we see our false humilitie, to be true pride, our sinceritie hypocrisie, wisedome folly, light darkenesse, knowledge ignorance, strength, weakenesse, and cry out my candle is out, my heaven is hell, my patience (God helpe me to better) is so thread-beare that it may most fitly be called impatiencie, my righteousnes is a very plague, my obedience rebellion, ther's no health nor helpe in me in any of these, and where *Paul* saith, *through Christ he could doe all things.* (*s*) Ti's to be understood, he by faith beleeved that Christ had done all things for him, and thus Christ strengthens all his by his spirit, and so all Christians doe the will of God, worke well and are new borne, when they beleeve that his birth, (which is the new *Adams*) is theirs, and this is new every day to their faith, and they disclaime their old and first birth dayly, by faith they are crucified with Christ, worke well, and so patience hath her perfect worke, (*t*) and wanteth nothing *i.e.* the true Christian that eagle-eyes Christ, his patience that's perfect, and so wants nothing in heaven in Gods esteeme, there he stands a perfect, patient man in Christ, and is dayly strengthned in this faith, in and by the means of grace, amidest his distempers, imperfections

ons and defects, in's own imperfect patience: & so I understand the christians love is made perfect in a passive, mysticall, & evangelicall, (the same) way, thus he is ashamed of's own cold, little, & imperfect love, & dares not for his life appeare in the presence of God in his own love, he knowes that God hates the halt, blind, and lame love that is in man, but in the love of Christ thats present with him, to's faith, he dares appeare at the judgment seat of God with boldnesse, and why? because as Christ is, so is he. What at the day of judgement, when he shall be without the sense of sinne and corruption, to vex and trouble him? as sinne doth all good Christians here, as long as they live in the flesh. No, no beloved, ti's in this world of grace or kingdome of heaven, in which in this sense, there is neither sinne, death, hell, curse, or any evill occurrences (of the which *Solamons* kingdome was but a type.) But all things flourish in Christs kingdome, ther's nought but felicitie, tranquillitie, and at the right hand of God, (that is in Christ, there) are pleasures for evermore, and it ariseth from this. That Christians doe frequently set before their eyes Gods justice, and seeing it fully satisfied, are bold to appeale unto *God* for justice, and so plead it out in the court of their own consciences, and are not afraid, (slavishly) knowing that they stand in a state of perfection, in Christ, so they have no torment, seeing they now beleeve that Christ was

was once tormented for them, so feare and torment have no roome, or place in Christianity (in the true sense aforesaid.) Truly Christians neither feare the divell, sin, law, curse, death, hell, plagues, famine, wars, nor God as a wrathfull Iudge, but love and feare God in spirit and truth, and so worships God in Christ, and believes that Christs pure and perfect worship is his, and lyeth downe in peace, perfect love, and in that spirituall safety, that Christ his walls, bulworks and Tower, *w* afford him, singing songs of *Zion*, not to us, but to Christ, thy name be all the glory. *x* This is to sing in spirit and in understanding, with grace in our hearts, when we looke beyond the penmen of Scripture to Christ, of whom twa's most true and properly to be understood. So Christians give thankes to God by Christ, [*y*] *i. e.* when we beleeve Christ was perfectly thankfull for us, and when we are affected with it by meditation and contemplation thereof, and breake out in workes and deeds, demonstratively in the sight and hearing of men. This properly is the Creatures thankfulnesse, and is imperfect, but much taking with men, for it is it's proper place, and here needfull for discoverie of grace, and incouragement to others, and *I* would gladly know of any man in the world, whether there be not a vast difference betwixt the creature and the Christian. Truly so much difference there is betwixt their faith and facts, and if this difference be not

kept

kept pure and apart, all religion will be corrupted quickly, as we ſee by woful experience in Popery to this day, & what is it to be made perfect in every good worke, ? looke well to this text. *To doe his will, doing or working in you* (by faith) *that which is pleaſing i. e.* Chriſt in his *ſight, through Ieſus Chriſt, to whom be glory for ever and ever, Amen.* Where note, that when he ſpeake of Chriſt, with what affection he ſpeaks, *to whom be glory, i. e.* Let this glory be aſcribed to Chriſt alone. *&c.* That none can come to God in their owne doings, but through Chriſt, and what is that? Truth, ti's to diſclaime their own imperfect workes, done in their own perſons, and to imbrace the perfect workes wrought by Chriſt for them, he being their ſurety, paid all that was owing to God the great Creditor, who had truſted man in his creation with his talents, but man did breake with God, and betrayed all his truſt, and was a ſpirituall (and in himſelfe or any creature) Bankrupt. But Chriſt paid the debt he owed, and now would have the fully diſcharged principall to make uſe of his name when he comes to God, *viz.* *a* to beleeve conſtantly that God is juſt, and will not charge that on him, which Chriſt hath fully diſcharged, and ſo day and night hee ſhould ſay amen, to't, ſay it is moſt true, and out of all peradventure or queſtion, *a* 1 *Cor.* 1. 31. 2 *Cor.* 5. 21. *b* 1 *Tim.* 3. 9. *Acts* ? 4. 16. *c* *Iohn* 4. 34. *Pſal.* 40. 8. *d* *Epheſ.* 6 6 4, *e* *Phil.*

e *Phil.* 2. 13. f *Heb.* 10. 10. g *Gal.* 2. 20. *Col.* 1. 27. h *Rom.* 3. 22. i *Isay* 61. 10. *Psal.* 45. 9-13. *Rom.* 3. 22. k *Gen.* 3. 21. *Ephes.* 6. 12. l *Rom.* 13. 14. m 1 *Pet.* 5. 13. n *Mat.* 16. 18. 7. 25. o 1 *Pet.* 2. 6. *Isay* 28. 16. *Acts* 4. 12. p *Exod.* 32. 25. *Apo.* 3. 17 18. q *Dan.* 2. 44. 45. 2 *Cor.* 10. 4, 5. r *Iosuah* 6. 20. 1 *Sam.* 5. 4. s *Phil.* 4. 13. t *Iames* 1 4. 1 *Iohn* 4. 17. v 1 *Kings* 5. 4. w *Psal.* 48. 12. 13. *Isay* 32. 2, 3. *Isay* 26. 1. x *Col.* 3. 16 *Col.* 1. 9. *Psal.* 47. 7. y *Heb.* 13. 15. z *Heb.* 13. 21. (some have made this consectary. *Then Elivate rouse, and raise up thy spirit in prayer to God in Christs name, and believe that he will in Christ give the that thou beggest, or that that is better,* 1 *Iohn* 5. 14. *Psal.* 9. 7. *Mar.* 4. 38. *Psal.* 116. 14. *Cant.* 2. 16. *Heb.* 4. 16, 10. 22. *Mat.* 9. 2. 2 *Sam.* 12. 13. And consider what prayer is. The parts & properties of it. The charracters thereof. The motives to it. The means and ends of prayer. The rules in it. What it doth. Where and with whom the sorts of prayer, times and places of't, which are best of publique or private, whether it be sufficient in a Christians eye, to pray only in publique. For whom we must pray, what thinke you of such as will not joyne with Christians in prayer, if they differ in judgement from them. What of crosse and blasphemous prayers, what of prayers to Saints, and for the dead? for the first, prayer is an imploring of God for helpe, and a

fruit

'fruit of the spirit, the parts of it, confession,
'petition, intercession and thankesgiving,
'the properties of it, ti's faithfully, freely,
'fervently, feelingly; and fruitfully, and ef-
'fectually. The characters of it, are humi-
'lity, sinceritie, and heavenly mindednesse.
'the motives to it, Ti's Gods way for obtai-
ning good, and removing evill. The means
'to further it, are hearing the word, reading,
'conference, and serious consideration. The
'ends, are Gods glory, and the Christians
'corroboration, in the faith. For the
'rules to be observed in it, temporalls are
'to be ask'd conditionally, but spiritualls,
'absolutely. Prayer doth through Gods
'goodnesse remove evill, and obtaine
'good through *Iesus Christ*, *Gen.* 20. 17.
'*Marke* 29. 4. The sorts of prayers are civil
'to man, and divine to *God*, *Isay* 5. 16.
'The time of prayer, is alwayes, but especi-
'ally on the *Lords* day, *Revel.* 1. 9 The pla-
'ces are either publique, thats principally to
'be looked unto, or private, the lesse princi-
'pall, *Mat.* 21. 13. *Iohn* 4. 24. and publique
'prayer hath the precedency, *Psal.* 92. 1. But
'true Christians neglect not private prayers,
'1 *Thes.* 5. 17. 1 *Tim.* 2. 8. and they pray
'for all men, 1 *Tim.* 2. 1. and they that will
'not joyne with other Christians in prayer,
'will prove Apostates at last, except *God*
give them repentance of their great pride,
And to pray to the crosse is blasphemous.
Rom. 1. 23. *Psal.* 106. 20. and for prayer to
Saints or for the dead, ti's vile, abominable,

and

and deteſted of all true Chriſtians, *Iſay* 65. 16. 2 *Theſ.* 2. 11. *Acts* 10, 26. *Revel.* 22. 8. For the geſture of prayer they are all lawfull, but in private the fitteſt for thee, is that which doth moſt ſtir up thy affections in prayer, and declares thy reverence to God, but none are tyed to formes in private. And thou muſt be careful that thou pray from life, not for life, 2 *Cor.* 4. 13. and be inſtructed what thoſe everlaſting, lively and repreſentative prayers are, *viz.* Chriſts prayers, *Heb.* 7. 25. *Q. Whether under the Goſpel, God afflicts true Chriſtians for their ſins, and to ſatisfie his juſtice thereby, or for ſome other ends? A.* Gods iuſtice was fully ſatisfied by the ſufferings of Chriſt, the iuſt ſuffered for the uniuſt, he taking away the cauſe, *viz.* ſin, the effect ceaſeth, & ther are other glorious ends for which God afflicts his children To conforme and make them like Chriſt their head. *Rom.* 8. 7. 18. 2 *Tim.* 2. 12. To try their faith, and make themſelves and others to ſee and know their conſtancie in the profeſſion of this truth, that Chriſt hath ſlaine and aboliſhed all enmitie, and made everlaſting peace appeare to them betwixt God and themſelves, even now in the appearing of the quite contrary to their ſenſe and reaſon, in which they glorifie God abundantly. *Iames* 1. 2. 1 *Pet.* 1. 7. To quicken and increaſe faith, to cauſe the Chriſtian in theſe ſharpe ſtormes of croſſes, more diligently and firmly to girde one, and keepe cloſe this garment of Chriſts righteouſneſſe

ousnesse. Thus he knowes fulwell that in themselves afflictions are part of the curse of God for sin, if it light on one that's out of ☞ Christ. But turning his eye, on Christ that hath taken away sin & curse, he knowing himselfe in Christ, is quietted in his conscience, and saith, surely my father doth afflict me in's love, in much mercy, and so the quiet fruits of righteousnesse are brought forth in his soule, *viz.* he is quiet in his conscience in ☞ the righteousnesse of Christ, in the midest of the worst that Divells or divellified men can inflict on him, he sees the name [Christ] in the rod, *b* and concludes *blessed be the name of the Lord*, for that these afflictions have no teeth, are not curses, I thanke thy Christ for it, that name by which alone I comfortably and alone know thee to be my reconciled father in my greatest extremities. *c a Heb.* 12. 11. *b Micha.* 6. 9. *Iob* 1. 21. *Mat.* 3. 17. Afflictions are appendices of the Law, and doe terrifie and deject naturally those that are afflicted. Truly they doe not properly, immediately and simply considered, ease, quiet, or cure the consciences of Christians. But the spirit of God, in and by them, doth awaken, stirre up our dulnesse and securitie, to a more lively, effectuall, and inlarged apprehension of Christ and his righteousnesse, the only procurer of health, peace and rest, *a* in the times of danger, the Coney hastens to the rock, the Hare to the thecket, the *Ægyptians* to their houses. *b* But the faithfull to the name

name of the Lord, *viz.* Christ our righteousnesse, *c* as this strong tower of defence, *e* and thus whilst God useth the rod, scourge, or physick of afflictions, the cause hath not properly with him the nature of sin, which is an offence to divine justice; but it is now considered as a disease troubling his child, which in infinit mercy, boundlesse love, and everlasting compassion, he seeks to make riddance of afflictions, *f* by afflictions, but neither for sin, nor in his wrath, anger, or displeasure, *a Matt.* 11. 28. *b Exod.* 9. 20. *c Jer.* 23. 6. *e Prov.* 18 10. *f Isa.* 27. 8, 9. and 54. 7, 8. And though it be the nature of sinne alwayes to provoke God to displeasure, yet the pacification made by the blood of Christ, hath more power with God to procure well-pleasednesse and love from him to a beleever, then any sinne of his hath to bring his displeasure and wrath. Because that propitiation, pacification and appeasment made by Christ is of eternall value, *a* and established by the oath of God, and yet tis confest, that the same things befal the faithfull and unbeleever here in this world, *b* yet with this difference; to the faithfull they are out of a principle of love and well-pleasednesse from God, but to the enemies of God (all Christlesse men, unbeleevers are so for ought men or Angels know, or the word of God discovers) they are messengers of indignation, anger, and displeasure, not that God is well-pleased with sinne in any, hee's an eternall enemy to all wickednes, *c* yet alwayes well pleased with the

persons of the faithfull *a Heb.* 10.14. *b Isa.* 59.4. *c Psal.* 45.7. and 7.11. and 11.7. To work dependency in them on God *a* to stirre up to obedience *b* magnanimity, courage and patience *c* to prevent and beat downe spirituall pride, *d* and to rouse up Christians to prayer, *a Ps.* 42.9. *Joh.* 13.15. *b Jam.* 2.3. *Psal.* 5.15. *c Micha.* 6.8. 2 *Cor.* 12.7. *d Job* 33.23. 2 *Chron.* 33.12. To discover the determinations of God in's decree, *a* and the exercising his wisdome, goodnesse and power in preserving the Saints. *b* To bring home desperate prodigalls, that are fugitives and runnagates from God. *a Rom.* 8.29. *Acts* 19.22. *Job* 38.11. 2 *Tim.* 3.12. *Lam.* 2.3. *b Exo.* 14.12. 2 *Cron.* 20.22. *c Luke* 15.19. *Isa.* 26.16. *Psal.* 40.12. To prevent Sathans malice, stop his mouth, and beat him in his own plea, *Gen.* 3.15. *Heb.* 10.19. *Rom.* 15.13. 1 *Pet.* 1.8. *Job* 2.6. To damne the wicked, and fill their mouthes with blasphemy against Christians who being like Christ, and not of the world, but accepted of God, and by their practice reprove the workes of the wicked, and are hated for it. *Psal.* 41.6. and 81.12.2.3. and 118.22. *Luke* 19.14. *Jam.* 2.3. 2 *Sam.* 12.14. *Luke* 9.53. *Psal.* 38.20. *Joh.* 15.19. *Gen.* 4.4. 1 *Joh.* 3.12. *Joh.* 7.7. 1 *Kings* 22.8. To put an end to the discords, contentions, strifes, jarrings, bitternesses and quarrellings of the Saints, who, when they are in prosperity cannot agree, but like so many sheep will bee pushing one another about indifferent things, but God sends forth his dog of affliction like the good shepheard

heard, and puts an end to that quarrell, *Latimer*, *Ridley*, Dr. *Tayler*, St. *Paul*, and *Sylas*, could not agree in prosperity, one would have ceremonies, the other none, *Paul* would not have *John* to goe with him becauſe of his imbecillity, puſyllanimity, and faint heartedneſſe in the profeſſion of the faith. But when *Paul*, *Latimer*, and *Ridley*, had laine a yeare, two or three in priſon, then it was brother *Latimer*, and brother *Tayler*, and oh ſend for *John*; or bring *John* with thee, ſaith *Paul*, when hee had beene well exerciſed in afflictions; & ſo now we quarrell, bite, and uſe bitter invectives againſt each other, *viz.* Presbyterian, Independent, Antinomian, Antifidian, Familiſts, Anabaptiſts, and Seekers, and many ſuch like, the which I wiſh may be all for ever buried in oblivion, and the precious name Chriſtian only remaining. But for certaine, when fire, faggot, ſword, famine, impriſonments, and varieties of torments and deaths, ſhall ſurpriſe us, we ſhall willingly then lay them aſide and uſe better expreſſions to each other, 2 *Tim.* 4.11. *Acts* 15.39. *Pſal.* 100. 2. and 23.4. To fleſh on Chriſtians in the bold profeſſion and confeſſion of the faith to the faces of Gods enemies with undaunted reſolution, *Ruth.* 1. 16. *Job.* 31.13. and 33. *Titus* 3.8.14. *Matth.* 5. 16. *Matth.* 16 16. To indeare the Lord Chriſt unto us, who by bearing of our afflictions hath made way for God to extend peace to the Iſrael of God for ever in the middeſt of the greateſt afflictions that can befall a Chriſtian

in this life. *Heb.* 12.11. *Col.*3.11. *Isa.*66.13. *Revel.*1.9. *Psal.*69. 33. *Psal.*40.16. To inable the Saints, to comfort others in the like calamity, with the same consolation wherwith they were comforted in their affliction, and tell others what the Lord did for them, and how he brought them out of affliction, 2 *Cor* 1.4. 1 *Thess.*5.14 *Isa.*51 12. 2 *Cor.*7.6. 2 *Cor.*1.4. Consectaries. First, sinnes odiousnesse. *a* Secondly, Christs excellency. *b* Thirdly, afflictions are not new, strange, or evill. *c* Fourthly, the Christians worst estate is better then the best estate of the wicked. *d* Fifthly, tis a difficulty to shunne sinne. *e* Sixtly, That priviledges exempt not from affliction. *f* Seventhly, that Christians have a better home then this world. *g* Eightly, that Christians ought not to slacke their pace to heaven in their afflictions. *h* Ninthly, Frivolous are the put offs of the *Nabalis* of this world, that deny helpe to Christians in afflictions. *i* Tenthly, that prosperity (without Christ) is no signe of Gods favour. *k* Eleventhly, dreamers of outward prosperity when Christians are deceived. *l* Twelfthly. That the world's a Hospitall, and God is the great Master of it. *m* Thirteenthly, this life is the Christians winter. *n* Fourteenthly, Prepostorous are the judgers of Christians estate before God according to their affliction. *o* Fifteenthly, God hath his time for the afflicters of the afflicted. *p* Sixteenthly, Christians should be as willing to receive instruction and consolation, as they are to complaine

plaine in affliction. *q* Seventeenthly, That Miniſters are not to be blamed for the preaching the Goſpel to worke faith in their auditors, that only can beare them up in the time of afflictions, and that comfortably. *r* Eighteenthly, That there is good hope of afflicted ones, that there is ſome ſpeciall worke for them to doe in Church or State; *David* ſeven yeares was forc'd by wicked *Saul* to wander the mountains, *Luther* for three years afflicted in conſcience, and *Paul* lay three dayes in the pangs of the new birth. *s* Nineteenth'y, That afflictions to the Saints puts an end to all ſtrife, oppoſition, and contradiction, and linkes them together in a perpetuall bond. *t* Twentiethly, That want of pity in Chriſtians, is a cauſe of much heart-burning, and 'tis queſtionable, whether mercileſſe men to poor afflicted Chriſtians are reall Chriſtians, if they were, doubtleſſe they would ſympathiſe with afflicted Chriſtians, at leaſt they have ſo little of Gods fire of love, that hell fire predominates *u* 21. That proſperity is no infallible marke of the true Church. a *Hoſ.*13. 9. b 1 *Cor.*15.49. c 1 *Pet.*4.14 d *Acts* 16 30. *Heb.*11.25. e *Iſay* 27.9. *Amos* 4.9. f *Heb.*2. 14. *Pſal.*120.1. g 1 *Cor.*15.19. *Heb.*4.9. *Gen.* 32 9. *Pſal.*39.12 *Pſal.*119.69. *Pſal.* 119. 85. *Pſal.*41.6 h *Iſay* 35 8. *Iſay* 8.18. *Revel.*2.10. *Acts* 17 5. *Pſal.*69.12. i 1 *Sam.*25.59 and 12. k *Iob* 21.12. *Mal.*3.15. *Pſal.*73. and 5. *Luke* 16.25. *Matth.*5.20. 1 *Cor.*4.11. l *Matth.* 10.34. *Micha* 7.10. *Luke* 12.19. *Pſal.*120.1. m *Mark.*2.17.

Hosea 6.1. *n* 1 *Thess.* 3.4. *o Luk.* 23.31. 1 *Pet.* 4.18. *Psal.* 41.6. *Iob.* 2.6. *Psal.* 73.15. *p Isay* 10.12. 2 *Thess.* 1.6. *Ezek.* 25.3. *Psal.* 70.3. *Ier.* 48.27. *Psal.* 68.21. *Ezek* 35.12. *Ier.* 48.39. *q Acts* 16. 30. *r Psal.* 27.13. *s* 1 *Sam.* 24.14. 1 *Sam.* 26.20. *Acts* 9.9. *t Acts* 15.39. 2 *Tim.* 4.11. *Psal.* 23.4. *Ps.* 100.2. *u* 1 *Io.* 2.19. 1 *Cor.* 12.27. *w Rev.* 3.17. *Ja.* 2.6. 7. 1 *Cor.* 4.8, 9, 10, 11. To be peltish, peevish, and froward in afflictions, or to use unlawfull meanes, to get out of them, is no part of the Christian, neither 'tis from Christ but from old *Adam*. *a* 'Tis a thick cloud for Christians to looke through in their affliction for to see their old friends and professors of Christianity too, to have no pity or compassion on them, *b* delighting in Christ easeth the heart in the greatest affliction. *c* There is more cause for Christians to rejoyce, and bee cheerfull in their afflictions then to be sad; have they not faith, the Spirit, and a good conscience? *d* was not Christ afflicted for them? *e* and loves them then, is with them in their afflictions, succours them, & will fill their hearts with joy, and true Christians have ever been afflicted. To sticke close to Christians in their afflictions, is approved of God and all good men; Oh what an impression makes it in the heart of the afflicted! 'Tis faith or the Spirit of God that quets the soule in afflictions, *g* produceth prayer, *h* and inables us to confesse our sinnes, *i* checke unbeleefe, *k* wait on the Lord *l* for helpe, to looke more on the author then on the instruments, *m* to eye sinne, and *n*

to

o looke to God o, To submit to him p, To purge the conscience from sin q, To cry to God for helpe against it r. To expect good tidings from Heaven s. To put valour, invincible courage and magnanimity into the hearts of Christians in the greatest afflictions, sometimes to the astonishment of the adversaries & tormentors themselves t. 'Tis the spirit of God that discovers to Christians that prodigality, idlenes, voluptuousnes & infidelity, are sins that hinder most men from helping of such as are in afflictions u. And it directs the christians to helpe in the first place Christians, or kindred and countrymen; then all w. And to preferre the publique good, before their private: and then to helpe any in afflictions x. And to make our afflictions no greater than God makes them, yea, to take comfort when 'tis propounded to them from the word by any instruments whatsoever God will use to that end and purpose y. 'Tis the good spirit of God that perswades christians patiently to bear their afflictions evangelically, from such considerations as these z, that 'tis God afflicts. a *psa* 116 11. 1 *Sam.* 21, 13. *psal.* 73. 13. b *Iob* 19. 19. 13. *psal.* 38. 11. 2 *Tim.* 4. 16. c *psal* 27. 13. *psal.* 119. 92. d *Gal.* 5. 24. 2 *Cor.* 1. 5. 11, 12. *prov.* 15. 15. e 1 *pet.* 2. 21. 1 *pet.* 1, 6. *heb.* 10. 37. *heb.* 2. 18. *Iohn* 16. 33. 2 *Cor.* 1. 4. *mat.* 7. 4. *heb.* 2. 10. 1 *pet.* 5. 9. f 2 *Tim.* 1. 17. 1 *Sam.* 24. 4. *Ier.* 45. 5. 38. 9. 39. 17. *Ios* 2. 21. 6. 17, *Mat.* 25. 41. *Esay* 41. 1. g *psal.* 39. 9. h *psal.* 88. 8. 42. 10. i *Iob* 42. 6. *Lam.* 3. 42. k *psal.* 49. 5. 55. 17. 43, 5. l *Dan.*

12. 1. *psal.* 56.4. m 2 *Sam.* 16.10. n *Lam.*3. 40. *hosea* 5.15. *Iob* 34.31. o *Iob* 1.21. *Amos* 3. 6. p *micha* 7.9. 2 *Sam.* 15.26. q *Isa.* 27. 9. *heb.* 12,11. r 2 *Chron.* 14.11. *Lam.* 2.19. s *Isa.* 39. 8. *Micha* 7.8, t *prov.*28.1 .*psal.* 125,7. u 1 *cor.* 6.13. *prov.* 23.21.6. 11. *Matth.* 19.21. *Mar.* 10.30. w *Gal.*6.10. *Rom* 9.3. 15.26. y *psal.* 119.24. *Isa.*40.1. z *Luk.*21.19.2 *Sam.* 16.10. *psal.*39.9. 1 9.75. *Iob* 1.21. *James* 4.19. For these ends, Not to destroy us, *a* but in's love, *b* for our good, yea verily for the best, *c* and that *d* hee'l remov't when he sees it best, *e* and that there's no proportion betwixt the mercies we injoy, and our small afflictions. *f* and how that he'l give strength to the Christian, and his afflictions shall end well, *g* 'Tis the spirit ☞ of God that silenceth the Devill, evill men and our selves, that are apt to clamour against God, and faith clears God; *h* splits the heart, *i* And teacheth Christians to run upon the evill of sin, *k* To wait on God, *l* in evangelicall obediente, *m* to promise and performe, in and by our Mediatour, to call to minde times past, present, and to come, *n* What place we are in, *o* of whom we suffer afflictions, *p* And for what ends *q*, What is the benefit which comes by our afflictions? 'Tis to partake with Christ, in comfort, and honours, *r* and though God crosse thee in means, 'Tis to unbottome thee, and to supply thee in himself, *s*. Grant 'twas thy indiscretion drew it on thee, God will exercise his exact wisdome, and turn't about for's own glory and thy good *t*. What if

thy afflictions are great, yet God is greater, and it may be hee'l give thee great faith *n*. What if no man pitty thee, yet he doth, if we may ſo ſpeak, hee'l deale with us as one whom his mother pittieth, moſt gently, and carry thee in his couches of love *w*. And though the mighty men of th'earth afflict thee, Thy Father is mightier then they *x*. Thou fretſt, 'twas *Davids* and *Ionah's* caſe, yet both were happy and precious Saints, *y* Thou art more griev'd for the loſſe of thy childe, friend, or eſtate, &c. then for ſin, yet diſpaire not, 'twas honeſt *David* his caſe, & yet a choyce Saint of the Lords, and is now in bliſſe. Thou art exceeding poore, and God ſeemes to be deafe, no ſuch matter, he heares with his eye, and will ere long make it forth to thy ſoule, onely waite till the day-Starre dawn or ariſe *z*. As theſe texts prove, a *Act.* 16.30 b *Prov.* 3. 12. c *Rom* 8. 28. *Pſal.* 94. 12. d *Iſai* 27.9 *Pſal.* 119. 72. e *Iob* 2. 10. *Iſai* 54. 7. f 2 *Cor.* 12.9. *Apoc.* 1. 9. 2 *Cor.* 10.13. *Jer.* 30. 11. g *Pſal.* 90. 15.. *Jo.* 12. 26, *James* 5. 11. 2 *Cor.* 2. 5. h *Pſal.* 51.4. *Ruth* 1. 13. *Hoſ* 7.9 *Iſay* 42. 25. *Pſal.* 145.17. i 2 *Kings* 22 20. 1 *Pet.* 5.6. k *Jer* 8. 6. *Lam.* 3.4.2 *chron* 7.14. *Micha* 7.19. l *Iſay* 28.16. m *Iſay* 38.20. *Eccle.* 5. 3. *Heb.* 12.11. o 1 *Sam.* 17. 37 2 *Cor.* 1. 10. p *Revel.* 2. 10. *Jude* 13. q 2 *Theſſ.* 3.2. 2 *Tim.* 4.3. r 1 *Pet.* 4. 14. 2 *Cor.* 9.6. ſ *Mat.* 7. 24. *Pſal* 73.26. *Acts* 16.30. *Pſal.* 142.4. t *Rom.* 8.28. *Ruth* 1.20. u *Col.* 1.11. w *Iob* 19.25. *Jer* 12.7. *Matth.* 3. 17. *Pſal.* 111.15. *Iob* 15.20. *Iſay* 66.20. *Iſa* 10

9. *Exod*, 14.14. *Dan.* 6.14. *Judges* 4. 17, 9.53. 2 *Kings* 17.25.19.28. *Isay* 37.37. *Acts* 12.20. x *Jonah* 4.9. *Psal.* 73.1.77.10. y 2 *Sam.* 18.33. z 1 *King* 8.29. *Iob.* 34.21. *Ier.* 32.19. *psal.* 9 18 But of all that ever befel thee in thy life, this grieves thee most, that 'twere the people of God that brought this great evill upon thee, Nay, such as thou beleevest thou shalt live eternally with; yet worse then this, 'twas thy owne Pastor, True Sir, I would have trusted him with life, goods, and all, yet he did deceive me. Oh! Sir, did not you commit Idolatry with him? and would God leave you in such a condition? No, no, God will take thee off from men and meanes too, and give thee to know, that there's nothing on this side Jesus Christ, but will deceive thee, and hee'l carry thee above all these, and will have thee to know that hee'le have mercy and not sacrifice. That is, God would have thee and all men to know, that Jesus Christ is the same for ever, as good to thee as ever to any heretofore, and will be every way as beneficiall to those that are yet unborn, as ever he was to any Kings, Priests, or Prophets, that liv'd in former times, & he's that Pastor that will not deceive, lie, or faile us, and Christ is that *Altashchith*, *a* Faith and manners for thee. That corrupteth not, cannot be destroyed, either by devills, sin or men, and that they that are just cannot be brought to perdition. That *Shoshannim*, *b* that Lilly of delights, so full of splender, that no six stringed instruments, (i.e.) naturall

turall or acquired parts, can obtain unto the depths thereof. That *Shigajon c* that law in the right interpretation thereof, *d* that wandring in pleasures, matters and errors that he was to suffer for. That delight, solace, or song, bond or power. And that *Michtam*, that golden Psalm, 'tis Christ himselfe, of which Gold is but a figure; and the eighth day was but a figure of our Lords day, & the Jewish Sabbath of Christ our rest, who is that *Alpha* and *Omega*, and that first and last, that holinesse of God, that without him, all things else are meere emptinesse, and vanity it self. But let these byting Pastors, and perplexing and troubling Christians, know, that though they are Christians, and in that respect as precious as the most tenderhearted Shephards or Lambs of Christ, that ever lived, yet in this that they adde affliction to the afflicted, that are in the same respect as pretious as themselves, and behinde them in nothing, but in peevishnesse, pride, and their too much (for them) flowing riches and outward prosperity: and the dotage of too many of their Sycophants, that sooth them up in their pettishnesse &c. I say, let them know, they are the Lords scullions, gaolers, and beadles, though they will not own it, and 'twould nettle them to bee so called by those poore despicable Christians, that they domineere over and trample upon, in their sad, deplorable, and neglected condition, to the view of men, but to faith most honourable and happy, and these scourings of theirs did but make them shine

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like orion pearles, to those that are truly wise, and in heaven as gloriously as any Saints there. a *psal.* 5 14. 1. 57. b *psal.* 45. *Cant.* 2 6. *psal.* 80. *psal.* 69. c *psal.* 9 1 . *prov.* 5.20, *Hab* 3. 1. d *prov.* 5. 19. *psal.* 7. e *psal.* 56. *psal* 4 f 2 *Tim.* 4. 8. Quest *When men are effectually called, how doe they behave themselves? what would God have them doe? must they live deligately, or idlely? Answ.* They live the life of faith and infidelity. Thus. the conflict is great, the Law and the Gospel passeth over the heart of the true Christian daily, and through the beleevers weaknesse, there's more griefe and unrest in their hearts, then there was strugling in *Rebecca's* wombe, and in the combat where the severall voices, distinct operations, and each sentence is contrary, Live saith the Gospel, dye saith the Law, peace by the Gospel, warres by the Law; when the Christian hearkens to the Law and infidelity, they are taken prisoners, and the sentence of death and perpetuall woes are heard of them, and bitter lamentation, but when Christ, faith and Gospel speake, that voice both reviveth their hearts, recalleth their almost lost spirits, erecteth another frame in their hearts, and so inlargeth their spirits that they sing the songs of Sion, praise, honour, glory, victory and salvation, to Christ their King, that hath so freely, perfectly, and permanently redeemed, justified and eternally saved them from wrath present and to come, 1 *Thess.* 1. 10. But the truth is, Gods minde and pleasure, is, that after their effectuall

ctuall calling the true beleever should fix his eyes on Christ, abide in him and his righteousnesse, rejoyce continually, in so full compleat and blessed a condition as God hath freely advanced him unto, and so let the confession of the tongue, both arise from, and agree with his faith and confidence of the heart, *a* and not returne to bondage againe, *b* 'tis the nature of faith to looke directly to Christ, and alonely to view that adequate object, the expectation of the whole earth, *a Rom.* 10. 10. 2 *Cor* 4 13. b *Gal.* 5. 1. *Rom.* 8. 15. *Haggai* 2. 7. *Isa.* 55. ult. *Rom.* 4. 19 *Heb.* 11. 11. 'Tis against the nature of faith to conceive or entertaine any thoughts of God in relation to herselfe, which did not every way correspond with the word of faith, that's the Covenant of free grace, 'tis the office of speciall faith to captivate, and confine every imagination and conception or thought of God, as he is alone, from revealing and communicating himself, and his mind, in the Son of his love, who for that end is call'd the image of the invisible God, *q* because God will be knowne to faith no otherwise then in him; so faith admits of no other object but Christ, and sees by that never failing eye, *i.e.* the Spirit herselfe in a good condition, righteous, glorious, washed faire, and adorned with cloathing of Gods owne providing, giving, and putting on, *q Rom.* 13. ult. *Ephe.* 5. 26, 27. *Rev.* 1. 5 *Cant.* 4. 7. 6. 9. 1 *Cor* 6. 11. *Psal.* 90. 15. *Isa.* 61. 10. *Rev.* 3. 18 faith beleeves the abolishing of sinne, *p* there's

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no defect in Christianity, but 'tis in our infidelity; Christ hath perfected the Saints for ever, *q* purged them, yea made the Christians holy, happy, and unreproveable in Gods sight, by the bright beames of his Sons *r* righteousnesse? he continually expells and consumes the sinnes that daily doe arise, out of our earthly members, as darknesse is by the Sunnebeames, *s* so that though the Christian sees not an holy Saint upon earth, yet he beleeves there are such, and contrary to sense beleeves himselfe to be one through Christs sanctity, and hath more power against sinne, by eying Christ by faith, then ever he could by all the arguments of the Law, or motives though fetcht from the Toppicks, t. p *Dan.*24. *Heb.*6. 26. *Zach.*3.9. *Jer.*50. 20. *Mat.*1.21 *Numb.*23.21. *Isa.*40.1.43.45.44.22. *Mal*7.19. *Psal*10.15. 2 *Sam.*12.13.r. 2 *Cor.*5.14,15. *Rom.*6.15. *Mal* 4.2. *Psal.*116.10.14. you shall perceive the Christian that doth possesse and enjoy Christ, according to's power carefully living and walking to all good Lawes both of God and man, delighting in the righteousnesse of workes in their proper place living in's calling laboriously, and ready to study every good work, but he's as careful of misplacing workes, as the candle he hath in's hand when he walks in a garret thatcht with straw, that it fire not the house, he keeps it downe, and he likes fire in his chimney, but keeps it from his gunpowder, &c. for he knows it would quickly marre all, if it should once come there, just so the Christian keeps works be-

below's head amongſt men, and dares not preſent them before Gods pure eye, true faith brings nothing to God in the office and worke of juſtification, and redemption, but only poor loſt and miſerable ſinners, finding themſelves empty of all goodneſſe, naked, wretched and deplorable creatures in themſelves, nothing elſe but a lumpe of vanity, a kinde of ſinne, and a compoſition of all kinde of wickedneſſe. Taken captive by Sathan, ſpoyled and wounded by the Law, receiveth Chriſt the only way and meanes to recover his ſicke ſoule, by faith he comes into Gods preſence, minding and apprehending alone the meere, rich, and free bountifulneſſe of God, in's ſaving, healing, cloathing, delivering, clenſing and freeing him from ſinne, death, hell, curſe and all evill, and giving him all good, righteouſnes, peace and joy in Chriſt Jeſus, faith ſets up a lively and joyfull light of the knowledge of God in the face of Jeſus Chriſt, & only raiſeth thoughts of God correſpondent with that declaration of his loving and fatherly good will towards us in's Sonne, in whom hee's well-pleaſed, and in the Goſpel God requireth nothing of man to ſalvation, but hath wrought that already in's Sonne according to his free promiſe made to the Fathers of old, by faith in Chriſt, is bred in Chriſtians aſſured confidence, lively hope, pure love towards God, invocation of his name, without all wandring, doubting and queſtioning, his good will, audience and acceptance, which ſwallow-

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eth up all former slavish feares, and causeth new thoughts, motions and wayes towards God, different from his former legall, and false apprehensions of him, *q* hee's dead to all opinions and conceits of God according to his owne worth, by workes, performances, and his obedience, though assisted by the Spirit of God in the doing of them: *r* now he is raised to a higher life, and is in another Kingdome, that's of meere grace, salvation and righteousnesse, and the apprehension of Christ and his righteousnesse, is so effectuall that hee's carried on the wings of love, and in coaches of ease and delight, *s* indeed on the foure wheels of righteousnesse, holinesse, sanctification and redemption; *t* that he now thinkes nothing too good for God, doth all, and suffers all in love and thankfulnesse to God, *u* and if you'l have a marke of a Saint here's one, he is in the faith, he doth rightly understand, purely imbrace, and solely rest confident in the doctrine of free-grace alone, for justification and salvation, without any addition of workes to that end, and that faith is sufficient of it selfe, (though it be never alone) to stay, succour, and make confident the Spirit, and settle the heart, and quiet conscience in the middest of all, the failings, infirmities, and menstruous obedience of our works, though they be of the best sort, & biggest size, that *Goliah*-like would challenge Christs perfect workes. Now beleeving is called obedience of the Gospell, *x* or to the faith, and sufficient to salvation, then we are out of

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all danger, and are truly obedient to all Gods commandments, q they beleeve Christ obeyed all for them, and unbeleefe is rearmed the not obeying the Gospel, or the breach of all the Commandments, *a.* q 1 *Joh.* 4.18 *Rom.* 2 15. r *Phil.* 3.7,8,9. *Isa.* 66.20. *Rom.* 5.1,2.21. s 2 *Cor.* 1.31. t 2 *Cor.* 5.13,14. w 2 *Cor.* 13.5. and *Acts* 6.7. *Rom.* 15 31. x *Gal.* 3.9. z 1 *Joh.* 3. 23. a 2 *Thess.* 1.8. The Scriptures propound God in Christ, and his righteousnesse to be knowne and worshipped by beleevers p in Christ, God is to bee apprehended as their God and Father in Christ, God is reconciling the world to himselfe, not imputing their sins to them, but to him: and were not Gods fulnesse in Christ, how should the creature come to the Crearor, but in's owne way Christ, and assoone as any are in Christ by faith, they are the Sonnes of God, Spouses of Christ, heires of all things, conquerours of sin, death and hell, advanc't with Christ in heavenly places, washt from sinne, and made perfectly just, holy and righteous, mystically, passively, and Evangelically, and are neither male nor female, but one spirit with Christ; and in this respect are out of the power, Kingdome and limits of the Law, yea Lords over the Law, heaven and earth are theirs, these treasures onely faith discernes, attaines and possesseth; and from this proceeds all that joy, peace, consolation, security, contentment, delight, felicity, tranquility, happinesse, and blessednesse of the Christians: 'Tis through Christ,

that streame that makes glad the City of God, p *Joh.* 4. 24. 2 *Cor.* 4. 6. 5. 18. *Matth.* 11. 27. *Col.* 2. 9. *Joh.* 20. 17. 2 *Cor.* 1. 3. *Gal.* 3. 28. *Rom.* 8. 17. *Heb.* 1. 2. *Tit.* 3. 7. *Gal.* 4. 7 *Joh.* 14. 6. *Acts* 4. 14. *Joh.* 15. 5. *Cant.* 2. 6. *Rom.* 8. 37. *Ephes.* 1. 3. 1 *Cor.* 6. 11. *Heb.* 10. 14. *Col.* 2. 9. 10. *Gal.* 3. 28. 1 *Cor.* 6. 17. *Isa.* 32. 2. 25 4. *Psal.* 46. 3. *Psal.* 87. 7. All vertue and power to lead a godly life, is communicated by Christ alone to the Christian, so that there cannot be a fleshly licentiousnesse, allowed in the conversation of such nations, people, or persons, that are united and married to Christ in reall and spirituall bond, religions, pure and undefiled, and Christ the fountain's pure, and the streames that flow from him must needs be pure also; and for certaine, all licentious conversations or miscarriages of professors of Christianity are not from Christ, or any part of their goodnesse; they never so learned Christ, and Christ the Gospel, nor Christianity, religion, or religious persons are not to be blamed for't, but the saddle must be set on the right steed, old *Adam*, or the old man, and the devill; and therefore if at any time, Christians breake out into a criminall fault or sinne, the Magistrate should punish the (old man) sin, and not run upon Christ, Christians or Religion. Thus, Oh! this is Religion, these are your professors in former times, but now these are your new lights, these things should not be; but thus you should say, Oh! the pollicy of the devill that would render Christ and Christians odious

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to the world; Oh! the prevalency of the old man; what should we doe if God leave us, snub the sinner and spare not, and punish the fault where 'tis found, be no respecter of persons and ye doe well: let this monster bee made exemplary, and cut off 's head by your two edged sword of justice, let the lawes of the land a Gods name be executed by you, but be yee ever tender of Christ, christianity, and Christians, strike not Christ, but serpent-like save your head Christ from the blow, and tell the people upon the places of judicature and elsewhere, that there's no fault in the Gospel, that true light, though where 'tis preach't, and entertained in the love of't by many, either in the Army, Parliament, Town, City, or in the Country, or any where, though something be done by some that are abominable, wicked and detestable to God and all good men, and both against law, conscience, and common honesty, blame not the whole for the faults of some, but know and conclude that the intents and practises of the rest may be glorious, and that the worke of God in hand shall goe on, prosper, and be perfected. The Gospel in the purity of't shall breake forth, take rooting downward, flourish, and bring forth fruit in abundance, and when 'tis entered into the hearts of servants, masters, parents and children, yea then Magistrates, ministers, Kings, Subjects, will execute justice, preach pure doctrine, command just things, obey from the heart, and all things will goe

well in Church and State. Truly men live, and then doe worthily, their life is by faith, *q* that produceth love, *r* and all good workes, Christ is a fruitfull husband, and is set in opposition to the Law, *Rom* 7. 5. and as two husbands to one wife successively whilst the Law lives in the conscience, all the fruits are deadly and accurs'd; *p* but when Christ comes into the conscience, he taking the same Spouse to himselfe, the terme of the Law being expired by his quickning Spirit, doth make her fruitfull to God, and so raiseth up seed to her former husband, for materially these are the workes of the Law, though produced by Christ his Spirit in and by the Gospel; *w* so 'tis the Gospel workes full reformation, &c. How did *Philips* preaching to the Samaritans turne all topsie turvey? and what was the effect of the woman of Samaria's preaching the Gospel? did the Apostles preach any other doctrine to reforme the world by? And was it not effectuall? Truly it hath not lost any of its naturall power, strength or vertue, as't was once said *Deut.* 34. 7. of *Moses*. *m* I would God 'twere preacht more frequently, purely, and distinctly, then the next newes would be, *England* is reformed. Oh! what a blessed reformation God by the preaching of the Gospel hath wrought and brought forth for us, not by might nor power of sword of steele, but by my Spirit (in the preaching of the Gospel.) saith the Lord of hosts. 1 *Zach.* 4. 6. *Gal.* 2. 20. *Rom.* 3. 22. *Heb.* 1. 3. 2 *Cor.* 1. 24. *Eph.* 3. 17.

o 3.3. *Hab.* 2.4. *n Gal.* 5.6. *p Psal.* 116.10. *Rom.* 1. 17. *Acts* 15.9. *Heb.* 11.33. *p Gal.* 3.10. 5 12, 20, 21. *Prov.* 28.9. *Luke* 16.16. *d Rom.* 7.5. *r Rom.* 7 4. *Acts* 8.12. 2.41. *Job.* 4.39. *Luke* 10.18. By faith we being united to God, and married to Christ: doe by him bring forth fruit to God, even perfect obedience, imputatively and inchoative holineſſe, through the operation of the Spirit of God, *s* is begunne and breakes out to manwards, & theſe fruits are call'd the obedience of the Law, and the juſtified is call'd a perfect keeper of the Law, which name hee hath only by faith in Chriſt. And love, the effect of juſtifying faith, *q* is the fulfilling of the law; And where the faith of Chriſt is the foundation, there the works that follow are good *x* faith is that one good worke, in which are all good workes, *m* becauſe 'tis the foundation of all good works, *o* our faith which doth work in us, not to be idle, nor to give our ſelves to luſt and evill life, but that we be not tyed to good works to the end we might attain righteouſneſs and ſalvation by them. The falſe Apoſtles that tampered with the Galathians, and taught that there was an union and concurrence of both free grace and workes to ſalvation, *t* and this was the ſtate of the queſtion, and is now a dayes. Free-grace-teachers affirm, that works do neceſſarily follow faith in converſation and demonſtration (to manwards probably) of faith, as fruits, effects, or conſequences that do more or leſſe follow faith, according to the operations of that all-ſanctifying, all-directing and all-

working Spirit, where ever it is, in the truth thereof, but not for life and salvation, by faith, or the Spirit of faith and power, ℘ the soule without workes is justified, pacified, delivered, sanctified and replenished with all goodnesse, and made the daughter of God, or Son of God. ℣ And as the word is full of goodnesse, just, true, holy, and peaceable, like God, so the Christian is made like to the word, he being united to it, is so a partaker of the vertue thereof, that he is metamorphised and made like to it, and is ready to every good word and worke. Then he highly esteems of God, gives all credit to what he saith, speaks of him, with reverence, and to him in true humility, is obedient and suffereth God to rule and reign in him at's own pleasure; and so he offers gold, frank-incense, and myrrhe to Christ, utterly extinguishing his own will, and cleaves firmely to the promise, knowing that God is true, just, wise, and gracious, and will dispose of all things for the best, in this life; is quieted in all tumults, broyles and changes, that either are in or beside the world, he hath Christ who is his myrrh that keeps him from continuing in this grave of confusions, and Christ is to him all that gold is to the worldling, or what was prefigured by the pure, beaten, and the best gold of ophir, that covered the Temple, *viz.* perfection, and inestimable treasures. Christ is his Priest, ℴ altar, incense, odours, and stock of prayers for ever, that are in heaven for him, and are a sweet odoriferous and fragrant smell in his nostrils,

and

and the Christian in a holy boldnesse of faith can truly and comfortably say, when the good conscience maketh answer to God (which is his best plea) Father, blessed Father, thy Sonne hath taken my nature upon him, and in that nature (he being my surety) hath paid all my debts, he thought well, spake well, and wrought well for me, *c* looke on him blessed Father, and see if there be any defects or blemish at all in his sacrifices; can thy pure eye behold any evill in him, then thou maiest take vengeance on me? But rather thou shouldest say, Father give me a strong faith alwayes to eye Christ in all the benefits of his death and passion, that I may be strengthened in my feeble faith thereby; I know thou beholdest it alwayes, and art satisfied for ever in that satisfaction made to thy Law, by him only. Satisfie me in that satisfaction and my soule shall live. True Religion teacheth that in Christ we are Sons, and the inheritance is ours, and that we may appropriate Christ and all that he did or hath in himselfe, to our selves, *d* we may boldly say Christ is mine, and I am his, his perfections are mine, and he hath done away all my imperfections. Then sinne, death, hell, and the curse cannot hurt me, seeing Christ hath most victoriously triumphed over them. Upon this the will and affections of the beleever (according to the degree of his faith, and the Spirit received) secretly quickens, bends to choose, affect and delight in whatsoever is good, and acceptable to God or good men, *f* and he hates all sin, as 'tis sinne

eternally, totally, and universally, *i.e.* evangelically, and though he be tempted from within and without, yet the same good Spirit of Christ mightily inableth him to make resistance, and if at any time he be overtaken, he is inwardly touch't and stricken at the heart, and findes his inward minde and spirit wounded, lying in great affliction under it, and hath no ease, rest or inward relieſe, untill he looke up (to the brazen Serpent) Christ; then he seriously seeks God in that way of repentance, humiliation, confession of sins, mortification, and self denial; but what repentance is't, 'tis μετανοίαν repentance unto life, and that's to condemne all our own works, righteousnesse and judgement, yea the best things in us, and then by faith to flye to free-grace, & *Repent and beleeve*, that is, distrust, disclaime, and forsake your owne righteousnesse, prayers, teares, humiliation, and confession, all which is imperfect, and imbrace Christ, his humiliation, tears, prayers, righteousnesse, and the good confession he made. This being all perfect will stand thee instead at the bar of Gods justice. 'Tis Christ that hath by his death, kill'd and mortified sinne, and when thou beleevest it, thou hast true mortification indeed. True Christians fetch not their comforts from any thing on this side Christ, they goe no lower then Christ in their humiliation, neither climb up above Christ their head for exaltation. Thus they are not comforted in the thoughts of a mitigation, dispensation or moderation of the Law, upon their

tears and repentance,&c. their indeavours and intentions of reforming and amending their lives, are not the basis that beareth them up, but 'tis from the true and effectuall apprehension of that plenary satisfaction and plenteous redemption wrought by Christ for all beleevers, * thence springs joy in beleeving, *s* faith in Christ produceth peace, *t* This doth freely, sweetly, and willingly incline the heart, both to love, and the duties of love that are commanded, he knows that God both wills good works and ministers occasions, that by outward deeds and conversation, we may manifest our faith, he knows sanctification is passive, *q* and that in true sanctification, the very Law of works is a meer passive thing, *p* as the Kings high way in which he walks in, freely, and not for feare of hels punishment, or heavens reward, and where Christ commands to *love one another*, 'tis to be understood that it is Christs law for the expression of our love, effectively. And for our conversations. But not Christs law to beget life, and love in Christians but to believe on his name, is the forme of Christs law, and that's to salvation, And though a Christian should attain to abundance of love, knowledge and faith, he would place perfection where it is, in it's proper place, namely in's justification alone, and not in the flesh, *Ro.*7.18. 'Tis most true, that there is the perfection of the thing and condition, *viz.* That a Christian is perfect in Christ. But to affirme perfection of faith in this life, workes, or the apprehension of Christ,

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so fully that nothing can be added to it, is false; & so then Christians are perfectly saved by Christ, and imperfect in all their works, performances and conversation, yet these will commend them to men, and go for current in their approbation, according to the judgement of charity, and being kept in their proper places, namely, among men, and believe they are of excellent use as the candle in the candlesticke, but set to their papers & writings, will mar all; so works rightly plac't are of excellent use in the Church, but being brought up to heaven, and set before the eyes of justice, they will not passe, but prove too light there, yea a very plague; so then 'tis the adultery and fornication that men commit with workes, that is disliked and reproved by the Ministers of the Gospel, and not works in their proper place. p *a.* 2 *Cor* 3.8. *Gal.* 3 2. *Rom.* 7. 3,4. *Eph.* 4.22. g *Gal.* 5.6. *Rom.* 13,8. 1 *Mat.* 12.13. m *John* 6.29. o *Heb.* 11.6. *Gal.* 5.6. t *Acts* 15.5. p 2 *Tim.* 1.7. *Eph.* 1.13. 1 *Cor.* 2.4. *Eph.* 3.5. w *Jo.* 1.12 y *Mat.* 2.11. o *Rev.* 5 8. *Revel.* 8.3. *Eph.* 5.2. l t *Pet.* 3. 21. f *Eph.* 5 9. *Gal.* 5.22. o *Rom.* 7.19. x *Num.* 21.9 *Job.* 3.14,15,16,17. *Isa.* 55 *ult. Hag.* 2.7. z *Mark.* 1.15. * *Rom.* 7.22,23,24,25. *Eph.* 5.2. 1 *Joh.* 2.2. *Heb.* 9.26,27 s *Rom.* 15.13. t *Rom.* 5.1. q *Phil.* 2. 15. p *Psal.* 119.32. x *Col.* 2.10. *Heb.* 10.14. *Eph.* 2.6. 1 *John* 1.7. c 1 *Cor.* 13.12. w 2 *Tim.* 1.9. g *Mat.* 5. 26. *Tit.* 3.8. *Tit.* 3.14. *Ps.* 116.3. *Job.* 23.2. c *Dan.* 5.25.2.25. *Isa.* 64 9. 1 *K.* 8.38. p *James* 4.8. Q. *What's considerable in all the promises made in Scripture on our obediences, as if*

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thou doſt well, ſhalt thou not be accepted? a If you be willing and obey you ſhall eat the good things of the land, b if you turne to the Lord, c if you walke in my Statutes, d if you will hearken to my voice, e if we confeſſe our ſinnes and forſake them, we ſhall finde mercy, f if we would judge our ſelves, we ſhould not be judged of the Lord, g if ye mortifie the deeds of the fleſh by the Spirit yee ſhall live, h Call upon me and I'le heare you, i Seeke and ye ſhall finde, &c. k. a Gen.4.7. b Iſay 1.19. c Ezek.18.21. Zach 1. and 3. 2 Cro.6.38.7.14. d Lev.26.3. e Pſa.59.7. Heb.3.15. f 1 Joh.1.9. Prov.28.13. g 1 Cor. 11.31. h Rom.8.13. i Mat.7.7. Iſa 55.7. *An.* They are to be conſidered either legally or evangelically. Legally thus. Thou being out of Chriſt, and though fallen, juſtice requires perfect, *a* ſincere, *b* univerſall, *c* undivided, and conſtant obedience to all the commandements in thy owne perſon, upon paine of death if thou faile in the leaſt, * for matter, manner, or end. Thou art gone for ever in the Court of Juſtice, though thou ſerveſt God devoutly, diligently, and laboriouſly, *d* inſtantly, *e* diſtinctly, *f* and with allacrity, *g* conſcionably, zealouſly, and unanimouſly, *h* freely, feelingly, and as ſpiritually as thou canſt; all this will not paſſe for currant in heaven, *i* except thou have Chriſt his obedience, hee indeed ſerved God undividedly, conſtantly, and perfectly, &c. thou canſt not doe well, but wilt be found an evill-doer, and a worker of iniquity, *k* though thou ſhineſt like an Angel in mans partiall eyes, and thinkeſt

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thy selfe some body (*id est*) righteous, rich and holy enough *l* in thine owne eyes. *m.* a *Gen.* 27. 1. b 2 *King.* 20 3. c *Psal.* 119. 6. d *Exo.* 21. 1. *Luke* 1. 75. 1 *Cor.* 15. 10. *Gal.* 3. 10. e *Acts* 26. 7. f *Acts* 13 22. g *Psal.* 110. 3. h *Gal.* 1. 15, 16. i *Dan.* 5. 25. *Isa.* 33. 14. *Heb.* 1. 13. k *Phil.* 3. 2. *Rom* 2 8 *Matth.* 7. 23. l *Rev.* 3. and 17. m *Prov.* 30. 12. *Isa.* 53. 5. 'Tis not a lasie seeking, a halfe turning, to turne from one extreame to another, nor our halting in the way, and picking and choosing what we like, and refusing the rest, hearing such voices as we phancie, and turning the deafe eare to the rest; and confession by halves, and with a bold face and stony heart, forsaking what sinnes we please, or our morter making, seeming to kill our sin, and smooth, stroake and cherish multitudes as sweet bits under our tongues, &c. But the meaning's this, Aske, for matter, manner, and end, as thou ought's or elte have Gods curse, knock not to soft, nor too hard, least God knock thee downe for thy insolency, or spue thee out of his mouth for thy luke-warmnesse, look to it, see thou doe all thats commanded without the least aberration, or thou must perish for't everlastingly, by the Law. And what man under heaven dares appeare before God in's owne obedience, service, worship, prayers, corrupt teares, humility, contrition, and amendment of life; who is so fool-hardy, as to thinke he hath sufficiently beene willing and obedient to God, and served him (since he came to know him) so meekly, reverently and spiritually

ally as God doth in his Law require: The thought of this is able to make the heart quake, and joynts to tremble, *Belshazzer*-like. *q* But Evangelically thus, Though wee cannot doe well *per se* in our owne persons, as the Law requires, for matter, manner and end, yet *per alium* in the person of our Mediator we may; and 'tis when we beleeve Christ hath done well for us, was conceived, borne, thought, spake, and wrought well for us, hee will'd and was obedient too, fasted, prayed, and worshipped God aright, fulfilled the law, satisfied his iustice, and by his death mortified sinne, so that it's stone dead, and can never move where he is; 'Twas Christ that sought God for us aright, and found him too, he ask't and was heard in all that he fear'd, and was heard alwayes, *q* he only knock't (no harder or softer then was requisite) and 'twas opened to him for us, his zeale was not too hot or cold, but of right temper, so that in all things he thought, spake, and wrought well. 'Twas Christ that judged himselfe, having taken mans sinnes upon himselfe, it was hee that confessed sinne, and made a good and perfect confession, and forsooke it perfectly, and hated it totally, unsatisfiably, and with an eternall hatred: he only was perfectly willing and obedient, and kept the charge of the Lord, and fulfilled his Statutes, working well alwayes, he only call'd upon God perfectly in humility, sincerity; having true sorrow for sinne, 'twas he that worshipped God

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in Spirit and truth, he only mortified sinne, and wee at the best are but morter-makers, he was without sinfull chollet, wrath, or revenge, being pure, holy, harmelesse, and without hypocrisie, the right mourner, peace-maker, and sufferer for righteousnesse sake, being temperate, compassionate, and of a sweet disposition, and all the conditions required in all the aforesaid Scriptures, must be looked for where they are, namely, in Christ Jesus, for in him, and through him, and by him, are all things, yea, all the promises of God in him are yea and Amen, but nay, to us, without him; so then by him wee mortifie sinne, doe well, are obedient, and performe all conditions, doe worship God in Spirit and truth, and are fulfillers of the whole Law Evangelically, and are made one thing with him by union, &c. But my full answer is, That all Hypotheticall propositions, whose promises runne conditionally center in faith, by which only wee performe the conditions, and I am bold to affirme, that there was never any meere man that lived upon the earth since *Adam* sinned, in which any one of the conditions were performed perfectly, and in this case imperfection will not passe unpunished in the strictnesse of justice; and who dare say, I hate sinne with a perfect, universall, unsatisfiable, and eternall hatered? I doe well for matter, manner, and end, and have worshipped God perfectly, served him undividedly, constantly,

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universally, and with that dexterity, allacrity, and in that spirituallity God requires. Can any say, I have crucified the old man, and utterly abolished the whole body of sinne, so that there is no tincture of that left, but sinne is kill'd so dead, that it stirres no more, in him who is so temperate, meeke, patiente and humble, but there is some peece of pride in him? and therefore I understand all such places of Scriptures that affirme the doers of the Law to bee just, & to be blessed in their deed and doing, workers of righteousnesse, walkers with God, to be righteous as hee is righteous, and men after Gods owne heart Evangelically as they stood in Christ, either as hee was to come, or as he is come already, and hath fulfilled the Law for them, there is no faith out of Christ that pleaseth God. To speak properly and truly, ours is imperfect, and there is some fainednesse in it, &c. and therefore all that a beleever may or can, or ever shall be able to finde in himselfe is this, that he is destitute of all goodnesse, grace, or vertues, in their perfections, he may and doth see what he should be, but never what he is, viz. that is perfect, and therefore looks to Christ for a full supply, and there he findes it, and rests on it, and hath sollid comfort from this fountaine that is never failing. This is the Christians Magazeen, shop of medicines, store-house for provision, and paradise of pleasures in which he may sollace himselfe (without danger either of drowning, blowing up, poy-

poysoning, surfeiting, or famishing) for ever. Christ being thy armour, who can kill thee, thy food, physicke, and cloathing, canst thou want or miscarry; is not Christ eyes to the blinde, legs to the lame, that balme of Gillead to the wounded, light to them that sit in darknesse, life to the dead, honour to the contemptible, joy to them that are of a sad heart, riches to the poore, the garments of righteousnesse to poore sinners, the coverings of God, the well of life, the pillar of fire by day and night to lead thee to his Father, and their Father? to Christians he is all things and better then al things. And whatsoever is excellent in heaven or earth, are but glimpses of that excellency that doth transcendently remaine in him for ever, and the flowings of it (in all means) are our portions in this vale of miserie, in which, sense beares the sway, and sin, death, hell, and the curse, are most perspicuous and predominant, contrary to the intentions, desires, and prayers, of all the faithfull, who would do all things for matter, manner, and end, as God requires, and are only grieved aright for their aberrations, swervings, and failings; which they obtaine by the eternall spirit, whom God hath appointed to reveal the everlasting Gospel, to those that now live, or shall live hereafter. I say the flowings of it forth in all the incombes of God, are but so many beginnings, gracious touches, and experimentall feelings, the better to carry on the poore Christian in this spirituall warfare.

Quest.

Queſt. *what think ye of all ſuch places of ſcripture, That affirmeth that Chriſt is of God made unto us wiſedom, righteouſnes, ſanctification, & redemption, and that he was made ſinne for us, that knew none experimentally, and wee are made the righteouſneſſe of God in him, and he was our ſurety, dayes man, mediator, and redeemer.* 1 Cor. 1. 31. 2 Cor. 5. 21. Heb. 7. 22. 1 Iohn 2. 2. Iob 9. 33. Iſay 59. 20. Rom. 11. 26. *Anſ.* 'Twas the infinite, exact, and unexpreſſible wiſedome of God to provide ſo free, full, and perfect redemption for us, that in Chriſt we might have all our loſſes reſtored, breaches made up, and a full ſupply of perfect wiſedome, righteouſneſſe, and holyneſſe in Chriſt the new man that might be able to preſent us to God, and indure the tryall of juſtice it ſelfe at his tribunall, and preſent us everlaſtingly righteous, juſt, and holy, in the integrity, uprightneſſe, plainneſſe, honeſty, purity, chaſtity, and holyneſſe of Chriſt, and therein to ſtand approved to eternity, being freed from all evills, ſinne, tranſgreſſion and iniquity, and all the fearefull conſequents that follow upon the ſame, as curſe, wrath, horrors, feares, perplexities, and ſhame and confuſion of face for ever, ſo that our own emptineſſe, folly, and ſinfullneſſe is done away, and Chriſts fulneſſe that dwels in him, is made the Chriſtians, he receiving from him true righteouſneſſe, for falſe, wiſepome, for folly ſanctification, in ſtead of corruption, love

for hatred, redemption in stead of captivity, meekneſſe for pride, chaſtitie for unclean-neſſe, mercifulneſſe for hard heartedneſſe, perfect patience for waywardneſſe, true zeale for falſe, and in ſtead of a curſe the bleſſing of the Lord that maketh rich, and adds no ſorrow with it, *Prov.* 10. 22. And the Chriſtian is made partaker of everlaſting righteouſneſſe and the holyneſſe of truth, and the truth of holineſſe, yea the manifold wiſedomes of God, *Eph.* 3. 10. That is, the Chriſtian doth poſſeſſe and enjoy *Ieſus* Chriſt who is variouſly diſpenſed and held forth in the meanes of grace, with new delights and contentments to the Chriſtians ſoule every day. 2 *Cor.* 3. 17. 18. So that the Chriſtian reſteth (in that redemption wrought by *Ieſus* Chriſt) fully ſatisfied, and goes one in the aſſurance of faith, beleeving that his debts are paid, his ſoule is ſaved, and he is approved of God, and having nothing chargeable againſt him in heaven, and ſo the mediation, contemplation, and continuall application, (by faith is not only the worke of the Lords day, to whom in a peculier ſpeciall manner it belongs, and may be done every day, but ſpecially on that day) of Chriſt, his wiſedome, righteouſneſſe, ſanctification and redemption, ſo freely and fully wrought, is all the worke he doth or hath to doe in this caſe during life, and all other imploy-

ployments in this world, as his following his particular caling, discharging his truſt, either as he ſtands in relation to church or ſtate, he is ſervant unto all, and doth all in love, as it is termed the labour of love, ſo he preaches, prayes, and performes, religious, civill, moral, and all his naturall Actions in love, and though's workes are imperfect, and can doe him no good towards his ſalvation, yet comparativly, incoactivly & intentionally, (being kept in their place) they ſhine glorioufly, and are very profitable to others, both for imitation and Emulation in the beſt ſence, *viz.* that others may have occaſion to praiſe *God* that ever he was borne, & liv'd in the place and age, where he lived, and that ev er he ſaw his face, and that he might doe m ore excellently, and outſtrip him in all vertue and good workes, &c. *Carol.* That by imputation, all the knowledge and underſtanding, councell, direction, wiſedome, and prudence in Chriſt, is now become the Chriſtians; and Chriſts puritie, holineſſe, chaſtity, plaineſſe, honeſty, uprightneſſe, integrity, juſtice, or righteouſneſſe is his alſo, and the vertues, graces, or gifts that Chriſt had above all men. Supplyes their emptineſſe in Gods ſight. In this ſence Chriſt is made to them of *God*, ſound wiſedome, perfect righteouſneſſe, abſolute holineſſe, and eternall wiſedome.

Sir, I have read in the 7. *Rom.* from the 4. to 6. that there is an alteration & change of husbands, the Law being the first husband, and the Gospel Christ, the second husband. *I* pray declare what ye have heard and know concerning this point? *Ans.* Some affirme, and I beleeve it, that the Law signifies flesh, & al that is not Christ although never so glorious in the eyes of men, and by spirit they understand the Gospel, and all the glorious hidden mysteries contained therein, namely Christ, and all the benefits of his death and passion. And *I* conceive there are two things considerable, The matter of benefit, *viz.* deliverance from the authority, dominion, offices and effects of the morrall law, so that it cannot curse, damne, nor hurt the true Christian, the teeth of it being beaten out by Christ, tis holy and harmeles, and of excellent use to the Church of God, as shall be truly discovered anon. Then the duty of love, in newnesse of spirit in the joy of the Lord, to doe all that the law requires, if it were possible & more, working from true principles, by way of gratitude, not for, but from life, and take notice from what Christians are deliver'd. Tis from the law, sin, death, hell and curse, and whatsoever is contrary to his regulated wil, and reformed affections. Then by whom deliverance comes. Tis not from angels men, nor by any endeavours of ours, but from Christ, and by Christ our Lord, who was every

very way fitted for that glorious worke. Then the extent of our deliverance. Ti's not from some, but from all evills, to all good, but ti's evangelically to be understood, and it extends to the Elect, and so ti's universall, spirituall and eternall. Then the end is to bee observed. 'Twas that we should serve in newnesse of spirit, not for a day, moneth, or a yeare, but all the dayes of our life, in the holinesse of truth, in which we shal be able to appeare in the presence of the pure ey'd God without feare, in that wedding garment of Christs righteousnesse, serving God, namely in believing that the Lord Christ hath served God perfectly for us, and the whole, Church, and this God accepts for ever, and would have the Church to know, that this is the acceptable will of God, *viz.* That the whole will of God is run out in Christ, and men must expect no favour or mercy from God but through Christ, men must go to *Ioseph* (*i.e.*) To Christ for food, or else they must starve, ti's not our *Ægyptian* knowledge of a God, to a God, from a God and by a God, and so to run up into the meditation and contemplation, of a God as a God in his excellencies and attributes, wee are not to conceive of God according to his incomprehensibilitie and incommunicablenesse, for the knowledge of God so, is inscrutable, this were to climb up above our head Christ Iesus', and to thrust our heads into the fiercy oven of those

everlasting burnings, that would devoure us, and put out our eyes of right understanding, but we are to know all that is to be knowne of God through the vaile Christ Iesus, who is our foundation, below the which, no Christian is to go, for we are not to undermine our foundation Christ Iesus in our humiliation, ☞ nor soare above our head for our exaltation, but rest wholly upon the humiliation, and exaltation of Christ Iesus for life and salvation, and this will produce true peace, joy, and consolation. Then we are to consider the *turminus aquo*, and the *turminus ad quem*, that is, from the state and condition which was accursed, most miserable and deplorable in old *Adam*, to that estate which is blessed, tranquillus, and most happie into the new *Adam*, and in his kingdome there's nothing but felicitie, & unexpressible tranquility & durable honours, where sinne, death, hell, and the curse must not come, or have any thing to doe, but righteousnesse, tranquilty, and happinesse, beare the way for ever. *Doctrine.* That untill faith come, there the law lives as a husband to the soule. *Doct.* A Christian by Christ is freed from the law, and dead unto the law, and as a Christian he hath nothing to doe with the law, but is farre above all lawes in this sense, mistake it not. *Doctrine.* That the law rules (over poore, lost, damned and cast away sinners) before faith come, more like a cruell Gaoler then a loving husband. *Doct.* That naturally, men have more

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of *Moſes* in them, then of Chriſt. *Doctrine.* That the Lord Ieſus Chriſt our deliverer, hath freed all true Chriſtians from the morrall law, rightly underſtood. *Doct.* That true Chriſtians are alive to God, (in the proper ſenſe) but dead to the law. *Doct.* That the morrall law hath no more power over a true Chriſtian, then a dead husband hath over a living wife. *Doct.* That whatſoever the law doth produce, is a vicious action ſimply conſidered. *Doct.* That the true Chriſtian is free from Moſaicall lawes, by Chriſt Ieſus their new and ſpirituall husband, but underſtand this paſſively, myſtically, and evangelically. *Doct.* That the law domineers over the creatures (and doth exerciſe its juriſdiction and authoritie over the ſoule foure wayes, by exaction, dominion, accuſation, and damnation) before Chriſt and faith came, and beare ſway there. Thus for it's jutiſdiction. The law is the head over the ſoule, commanding and forbidding, backing what's truth, and detecting what's error, it cals for al good, and forbids all evill; yea, the law rules like a man of knowledge, in's cruelty in the ſoule, untill the Lord Chriſt come by his ſpirit, and live in that ſoule. The law exacts abſolute obedience and perfect righteouſneſſe, void of the leaſt aberation; it reſpects no mans perſon, Iew or Gentile, bond or free, and tis without diſpenſation, mitigation, or commutation, it never diſcovers or knowes of a Saviour, but rules in rigor and tyrannically.

*Gal.*3: 10. The law like a jealous and cruell husband, whose eye is never of the poore wife, but espieth the least failing in love or duty, and cryes out guilty, guilty in the court of conscience, blood, blood, vengeance, vengeance against a poore sinner, *Gen.* 4. 13. The Law dams presently, constantly, upon the first breach thereof by those that are under it, as all Christlesse men are. The lawe's arm'd with a curse to scourge the disobedience thereof by taking vengeance on them that faile in the least particular, and fetcheth blood in the soule, in the secureſt thoughts. (*Rom.* 2. 15.) Thus, by declaring wrath from heaven against all unrighteousnesse though it be in the most holiest things, yea the sinne of our burnt offerings, and Gaoler like takes hold of us, and shuts us up for ever in it's prison. *Rom.* 1. 18. 3. 23. By restraining naturall concupisence, that hellish fire within us, that else would breake out into outragious flames, to the annoying of all round about us. O what a hell of confusion would there be, seeing the whole world lyes in wickednesse, *a*, if the law did not bridle men, and keep them from iniquity, violence, and outragiousnesse, they being spiritually mad men, would breake out into unheard of villanies else. *b*, *a*, 1 *Iohn* 5. 19. *b*, *Hosea* 4. 2. The law increaseth sin, (as the steele doth fetch out fire out of the flint stone) and makes it innumerable and gastly to behold. *Rom.* 7. 7, *Gal.* 3. 24. The law doth not only discover

ver the Taod like complexion of ſin, but tyranniſeth over al, & condemneth them for it, declaring that they are under Gods wrath for it, & threatens wrath & vengeance againſt all ſinne and ſinners, the law (is no proſopoleption,) it reſpects no mans perſon. *Iohn* 3. 36. *Rom.* 5. 12. *Rom.* 2. 3. Then certainly the law ſhould be preached to all wicked men, *Iſay* 57. 21. Though groſſe ſinners now are quiet in their ſinnes, yet on their death bed or before, when the Lord ſhall open their conſciences, they'l feele the power of the law, and know that it is in full force againſt all thoſe that are out of Chriſt, 2 *Theſ.* 1. 6, 7. That the law is to be preached to the congregations that are uſually mixt, both in the purity, power, and ſpirituallity thereof, *Rom.* 7. 7-23. That they that ſay they love the law and cry out, law, law, they would have the law preached, They ſay they know not what, when themſelves through miſconceits, are altogether ignorant of the fiery law and and nature of the Goſpel: poore ſoules that they are! what Theif loves, his Gaoler, gaole, bolts or fetters? doe they not cry out, *let's breake their bonds and caſt their cords from us? Pſal.* 2. 3. They that are true beleevers and they only to their owne comfortable knowledge, are freed from the law, by the body of Chriſt. *Rom.* 7. 6. *Gal.* 2. 19. *Rom.* 6. 1-4. Then tis not the performance of ſome externall duties, That will prove that a man loves the law, doth a Traytor by waring Irons, and being

being shut up in prison, declare thereby that he loves his Gaoler? doubtlesse no. Then they that walke in feare and trimbling, be-
☞ cause they can find nothing in themselves to settle and ground their consciences upon, but their works, therfore are ful of doubtfulnes, & as certainly under the dominion, power, jurisdiction and authority of the law, as the notorious murtherers, homicides, or blaspheemers in the world are. 1 *Tim.* 1. 10. The wrath of God resteth only on them that are under the law, and the law will rule in their conscience untill Christ comes in by his spirit into them. 1 *Tim.* 8. 9. Then they (who ever they be) abuse the law (in the preaching thereof or rather prating, not knowing what they affirme) that do let the people find ease, liberty, peace, and comfor in't, and fearing the desparate comminations thereof, doe maske the face of *Moses* continually, and cast forth a certain, but bastard evangelicall contrition as an anchor of hope to them, bearing their congregations in hand, that upon such a forme, and new resolution of amendment, and so to make satisfaction for what
☞ hath been done amisse, that then the law will spare them, and this springs from their ignorance of that change, how deep it ought to be even from death to life, & that we must not be wounded only, but kild by the law before we can be heal'd and made alive by the Gospel, *i. e.* Christ is never esteem'd nor imbraced to salvation, till the spirit of bondage

hath

hath eaten out the heart of old *Adam*. That to abate the power of the law, by slacking the rigor of it, is not to preach remission of sins by Christ, *a* but 'tis a deceitfull course, because the law counsells no man to Christ, but keeps him in himselfe after conviction, and man is apt to take comfort and expect salvation in his own way of working. Thus When he finds troubles and sinne guiltinesse, then meerly upon his good purposes & endeavours to amend his sinnefull life, he gets heart and recovers himselfe and gathereth hopes of salvation though he never went the right way, *i. e.* by beleeving in Christ, yet he I say hopes al wil be wel at last, and God will have mercy upon him, and that the law will be meale mouthed being mittigated in his fancie or dream, and all this is, for the want of the cleare light of the *Gospel*, and Christ contained therein, that they know not the spirituallitie of the law. *a*, *Marke* 1. 4. Then such Ministers doe not well that set people upon performances of duties to get Gods favour, and so life everlasting, and labour to bring them to reforme their lives, and conforme to the law, and so leave them ignorant of Christ; these men in their preachings tread not with the right foot to the *Gospel*, *b*, have neither the power of Christ nor the *Gospels*, but mix law and Gospel in a confused manner, bring forth mersaline doctrine, and their simple insnared soules their Auditors for the most doe but call Christ their Saviour, and are

Christians

Christians in name only, and if any rule in them it is *Moses*, *b* *Gal.* 2. 14. Then preach the law aright, *i. e.* shut up Christlesse men under sinne, and stop every mouth, *a.* preach the law to the death, it being that ministration only. *b.* That it may increase wrath, *c* charg'd upon al out of Christ, in its uttermost authority, and unvaile it, hold it forth as Gods Sargeant to find out and lay hold on the Lords debtors, to indict them, cast them, and condemne them in the court of justice. *Moses* his face is to be unvailed, that the splendor and glory of the law in the spirituallity thereof may appeare to every eye, and that to the confusion of all flesh, it must thunder with such flashes of hell fire, curses, maledictions, and threatnings to the demolishing of man and his workes, and to the beating down of every false conception, imagination or expostulation, that exalts it selfe against Christ, and to the dissolution of that cursed opinion of wisedome and righteousnesse, which is so strongly rooted in the reason of man, that so the law may kill and leave the creature heartlesse, hopelesse and without al helpe, in this way of working, to come before an angry and just God that is so terrible a judge, that is ten thousand times worse to be met withall, or come before without Christ, then the Beare rob'd of her whelpes. *g.* O what horror wil't be for thee to thinke of the grave, death or hell? and for thee to say, O how many doe there lye in hell

hell now for want of faith? and how many hells will it be to thee to appeare before so just a God, being so pure of eye? that can behold no uncleane thing, *i. e.* sinne but either he must remove the sinne or damne the creature. *n* 2*Cor.* 10. 5. *Pro.* 17. 12. 18. 14. *Hos.* 13. 8. *Exod.* 20, 19. *Apoc.* 6. 16. 17. That true Christians that have been enlightned by the spirit, and broken by the law, and are conscious of their own estate by nature, what uncleannesses, hypocrisies and abominations are in every heart, and how the plague soare runneth dayly in them. *p*. They will and doe cry out, my life is death, my light is darkenesse, my heaven is hell, my goodnesse as the morning due, yea a very plague as the word renders it in the Originall: *b*, my best workes are so vile, that without Christ they'l be found all too light, and I must for the evill in them perish for ever and be damned, if I stand in old *Adam*; *p* *Rom.* 7. 23. *Gen.* 6. 5, *Levit.* 13. 44. 1 *Kings* 8. 38. *q* *Isay* 64. 6. *t* *Dan.* 5. 25. *Acts* 4. 12. 2 *Cor.* 5. 9. *Doct.* That Iesus Christ hath saved the Church from the law by a due course of justice, paid what the law required, suffered what it threatned to the utmost, and not by force, power, or violence, 'twas his dying, and not our crying that did it. *Gal.* 4. 4. Then the freeing of a Christian from the bondage of the law is marvelous, considered actively or passively. Thus. That God should procure the salvation of our soules by the

death

death of his sonne, and so cover us with his sonnes righteousnesse, and make us so happie whilest we feele nothing but sinne, that deserves death and damnation in hell for ever, that he should hold it forth in the Gospel, and make applycation thereof to our hearts by his spirit. *a*, Then by bringing Christians to the shadow of death in the apprehension of that miserie they were shut up in, to their own and others apprehensions, or for ought the Scriptures hold forth to the contrary, *b*, *a*, *Rom.* 7. 23. *b*, *Luke* 1. 79. *Gal.* 1. 16. *Ephes.* 1. 17. Then from the extent of the deliverance conclude. *Doct.* That the law is abrogated to the Christians faith, and in very deed, *Rom.* 7. 6. The reason of't is. The Christian hath the matter of the law, righteousnesse in, from, and through Christ, and for the forme of the law, the authority of it, its abolished, the jurisdiction in commanding upon paine of death, in threatning vengeance, and the curse upon the breach thereof, and promising life to the obeyers thereof. Now the Christian he hath life, before the law come, and the blessing of the Lord that makes rich, and adds no sorrow with it, is upon him, in stead of the curse, the blessing of *Abraham* is falne upon him, his standing is in Christ, the day is won by him, for the Christian his sinnes are pardoned, and his warfare accomplished, and he is saved already, and God will discover it more and more unto himselfe and to others, *Prov.* 10.

22.

22. *Isay* 4. 1. 2 *Tim.* 1. 9. Then Christians are not in a state of sinne, nor masse of sinne, staine or raine of sinne, neither are they lyable to the mult of sinne. 1 *Iohn* 3. 9. *Rom.* 8. 1. but the contrary, they are in the state of grace, life and righteousnesse. 2 *Cor.* 5. 21. 1 *Cor.* 15. 56. 1 *Cor.* 15. 17. *Rom.* 4. 5. *Col.* 2. 13. 14. That its from our imbissilitie, ignorance, and infidelitie, and not from Christ faith, or the truth of the Gospel, that the law puts in his foot in the soule or conscience of a beleever in the authority thereof. *q*, But Christians might send *Moses* to his smoaking mountaine, by turning to Christ their husband, the true mercy seat, and propisiatory, *p*, *q*, *Rom.* 7. 6. *p*, *Rom.* 3. 25. Then the ground of all the outrages, doubtings, and hidious complaints in the world amongst most professors of the truth, is from the ignorance in them of the Gospel, Christ, and the freedome he hath purchased for them, he freed them from sinne, law, and curse, *r*, but they cry out thus, O the talent of the Lord, the wrath, I am under! I am in the shaddow of death, in the place of Dragons, my sinnes are more then can be pardoned. *s*, There was never any in my condition, O what sinne, & guiltinesse am I under, and so disparing, they distroy themselves, and tis the fault of their Ministers as well as their own, because they teach not the Gospel purely, and the law distinctly, therefore both the blind leader, and blindly lead, fall into the ditch.

They

u They should preach the abrogation of the law to true Christians, but this is the plague upon the world, that they love such mersaline doctrine, better then the pure wheate of Gods own providing and winowing, so that most men split themselves on one of these two rocks, presumpition, or dispaire of Gods mercy, and this is that great sinne against God, Christ and the glorious Gospel, that the whole world lyeth in. *w.t. Ioh n 8. 36. s Gen. 4. 13. Psal. 77. 1-9. u Mat. 14. 14. w 1 Iohn 5. 19.* To preach the law, or workes, can never quiet the consciences of poore sinners, no workes or any salfe respecting consideration can doe it. For those doe but ingage to the law, and ingender infidelitie, and bring forth continuall doubtings, questionings, and heart aking, and heart breaking feares. Thus. Thou hast not sacrificed as thou should'st, pray'd as thou ought'st, thou hast defil'd holy things, thou hast omitted that thou ought'st to have done, thou hast committed that that God hath forbidden, thou hast not done good so sincerely as thou should'st have don't. Nor shun'd sinne but for sinister ends, thou hast not grieved for sinne as sinne, nor hated it with an eternall, totall, and unsatisfiable hatted, thou hast not, grieved for the sinnes of others, as though thy self hadst commited them, thy obedience hath been divided, partiall, and pick't obedience, and not universall, sincere and perfect as it should have been, and this distracts

so,

so that men are alwayes fearefull, that goe this way to worke and doubting of Gods favour, yea, heartlesse faithlesses, and still drooping under every crosse, none so much discontented, pevish, peltish, and impatient as they, who passe over slightly the precious treasure of Christian intilligence, as these men doe, they pitch unfaileable signes, markes, and legall performances, like these Munkns that in time of distresse were most faint hearted, fearefull and timerous persons, or like the Iesuited Papists most bold in suffering for treason, and vaine that they are Martyrs, These sort of people raile against Gospellers, evangelicall men, calling the doctrine of free grace, the doctrine of liberty, licentiousnesse, and loose doctrine, because they and such like abuse it, what fault in the wine or gifts they have bin so long spiritually, drunken with all? Is there any fault in the Sun that hardens the clay, or causes the carrion to stinke ? is there any fault in the Gospel that accidentally causeth those carrion-like Christians, to be so hot persecutors of it, and of the professors (in truth) of the same; these are so deluded by Satan, that they verily beleeve that they doe God good service in so doing, as once the old Pharisees did, have not some of them declared themselves in print what they would have done to the innocent lambes of Christ that have sought God for them, and fought against their desperate enemies? and must the timber of their

house be made Gibbets to hang them on, shal they be driven into remote Islands, shut up in prisons, or debar'd from the priviledges of free borne Subjects, because they doe not approve of mixing Pidgeons feathers with Eagles plumes, drosse with gold, water with wine, or that which is the greatest cheat in the world, the making of merchandize of soules, and the word of God, by preaching law and Gospel; workes and faith, life and death, Gods and mans righteousnesse, as one and the same doctrine, whereas in truth there is as much difference, as there is betwixt heaven and hell, God and Christ, the elect and reprobate, the brightest day and darkest night in the doctrine it selfe, as all true inlightned Christians know, and this under the pretencee of preaching Gospel, and the righteousnesse of Christ, though indeed they are the greatest oppolers of it in the world, and would have those burnt that imbrace the Gospel in the purity of it. *r* 2 *Cor.* 11. 13, 14, 15. 1 *Iohn* 5. 16 Then turne thou thine eyes from that hidious darkenesse of the law, unto the light of the glorious Gospel, through the which shineth the light of the knowledge of the glory of God, in the face of Iesus Christ, to inlighten those that sit in the shadow of death. *s* Tis God in Christ that exalteth the miserable, comforteth the afflicted, heales the wounded, strengthens the weake, binds up the broken, in heart, deales gently with the bruised, quickens the dead, saves the damned, and justifieth

justifieth the ungodly, that makes Pleiades & orian the seavenstars to appear, that is his spirit dismisseth *Moses*, and pitcheth the soule on Christ, and exempts the poore soule from the law, sinne, death, and hell, or else thou wouldest sinke under the authority of the law, and the rage, furie and tyranny of the Divill, *y Mat.* 4. 16. *Isay* 9. 1, 2, 3, 4, & *Mat.* 12. 2. *Rom.* 5 8. *Iob* 38, 31. *Mat.* 2. 9. 2 *Pet.* 1. 19. That those Teachers who awaken the old dead husband the law to Christians, by telling them they must worke well, and then they shall speed well, and the contrary they doe very ill, in preaching Christ to bee an exactor like *Moses*, rendring him a ridged hard man, and an awfull Christ, and so troubling Christians, as much as in them lyes, who live in Christ, and by Christ, with Christ, and to Christ, *d* and yet in the outward man are guided by the spirit of God, to live in a good measure according to the law, and yet not to the law, nor in the law, neither by the Law, *d Gal.* 2. 20. *Col.* 3. 3. Then the law is to be considered as a covenant, or a rule, now as a covenant 'tis cancel'd by Christ who hath fulfil'd it, and so taken away the beleever from under the authority of it, his threats and promises are not able to reach the true beleever, the law can't save him by workes, nor damn him for his sinnes, and is not Christ a Christians life, and a farre better rule, more spirituall and full to the *Israel* of God, peace, and they that

walke according to this rule Christ, are the *Israel* of Christ. *Gal.* 6. 16. And I never read of any law humaine, or divine, which hath not power from his author whiles it is in force and unabrogated to punish the breakers thereof, and reward the fulfillers of it, no not the law of faith it selfe. Againe, if the law receive such an abatement as men talke of, *I* would they would shew how farre it bindeth, how farre we may goe and no farther? how we should looke on the law. Truly a Christian, as a Christian, is Lord over the law, rejoyceth at's freedome from it, and seeth it fulfil'd by Christ his surety, and sticks close to that by faith, *t Gal.* 6. 16. 1 *Pet.* 3. 12. Away with that perpetuall kingdome of the law, pretended by the Legallist, that cry up the law so much, and cry downe the Gospel by tearmes of reproach on the true preachers thereof; besides, they frowne on the preachers of free grace, and set it as it were upon a craggie mountaine as if there were danger in it, but yet the degree of free grace is as a goodly, faire, and soft plaine, in which they may solace themselves in God and Christ, tis lovely, utilous, and a delightfull doctrine to all poore soules, tis more precious then the rubie, gold or any created excellencies, *Prov.* 3. 12. *Iob* 28. 7-24. *Doct.* That untill the death of the old man *Adam*, the authority, dominion, offices, and effects of the morrall law, doe not end, cease or expire, but are in full force to all gene-

rated

rated men. Consider what's meant by man? Whats meant by the authority, dominion, offices, and effects of the law. Negatively, by man is not meant either the nature or substance that consists in soule and body. 1 *Thes.* 5. 23. Nor their powers, abilities, or naturall parts. Neither the relation they have to common wealths. But that degenerated condition, lost estate, and accursed standing in relation to a law broken before God by nature since the fall of *Adam*, and so man is stil'd the old man, *a* sensuall, *b* naturall, *c* man, and fleshly, *d* being without Christ, and whileſt we are in the fleth in that naturall sinfull, and degenerated estate, the law had dominion over sinners, but he whose sinnes are forgiven him, is dead to the law, that is, he is freed from the law. Man is one thing by naturall generation, and propagation, in's conscience, and before men, but another thing in the sight of God, the Scriptures and all truly inlightned men by regeneration, new birth, and renovation, *e* which is justification, and to beleeve that Christs birth, &c. is his. But when the old man is utterly abolished, anihelated and dead, in a spirituall and evangelicall sense, after which time in thy own conscience, and to faith, thou art not found of God to be a transgressor, sinner, or impure, *f* but contrary, when thou therefore ceaseſt to be a sinner before God, and it's made out unto thee in the consistory of thy own conscience, and as soon as

thou dost *posse dere fui Christi*, e as soone as thou dost possesse and injoy Christ, then the power that the law had over thee immediately ceaseth, but not before according to the revealed will of God. As we see in marriage, the bond of union is dissolved by the death of one party, so in this case, as soone as God hath given thee to know that thou art not in thy sinnes, g the yoak of the law doth immediately cease, and thou art delivered from ☞ prison, and from the power, force, authority, and offices of it, as it stood in force by by divine institution before marriage to Christ. *a* Eph. 2. 22. *b* Iude 10. *c* 1 Cor. 2. 14. *d* Iohn 3. 6. Rom. 8. 8. Rom. 7. 5. Isay 55. 8. *e* Acts 9. 15. Eph. 2. 2. Isay 55. 8. *f* 1 Cor. 15. 17. Gal. 3 22, 23, 24. 1 Tim. 1. 9. *g* 1 Cor. 1. 15. 17. Gal. 3. 22, 23, 24. For the authority that the law hath over this old corrupt man, 'tis in foure things. First, Now instruct him, what's truth and what's error, what's good and what's evill, what he must imbrace to life, and what he must avoid and shun upon paine of death *b* Secondly, To exact absolute, perfect, undivided, and constant obedience, void of the least oberation, defect, or swarving in matter, manner or end, on paine of damnation, for the law will not, nay cannot be contented, except it have constant, exact, and perfect righteousnesse, and it respects no mans person, but ruleth with all rigor, and admits no dispensation or commutation, it cryes doe't in thy owne

person

perſon or periſh. *i* Thirdly, To accuſe him of ſinne, the eye of this cruell husband is ever over his wife, and in caſe he ſpie the leaſt failing in love or duty to God or man, in's owne affections, or outward expreſſions, it inſtantly flyeth on this poore wife, the old man, crying out, guilty, guilty, guilty in the court of conſcience, thou art damd, there is no help for thee, and cryes out as the avenger of blood, *k* vengeance, vengeance, vengeance, thus with hue and cry the law perſues, with curſings, feares and horrors the poore old man, and gives his wife no reſt at any time. Fourthly, To puniſh and take vengeance on all, diſobedience of's wife two wayes. By ſharp rebukes, inwardly ſerching blood in the ſecret thoughts, *l* and in the ſtill darke night of the old mans jovialities, pleaſures and brutiſh contentments, *m* ſtrikes a damp upon the ſoule, that every joynt thereof daſhes againſt each other, (if we may ſo ſpeake) putting the ſoule into a fit of trimbling. Then by declaring and threatning wrath from heaven againſt this poore wife the old man, *n* yea and from all the creatures in every place, without intermiſſion, *o* then everlaſting diſtruction of ſoule and body to be tormented by Satan in hell, to whom the juſtice of the law doth commit him, thus the comminations of the law is not without execution (*i. e.*) it produceth the beginning of helliſh ſorrowes, vexations and miſchiefes, and the exactions and the fulneſſe thereof is

reserved for the damned for ever, *p h Gal.* 3. 10. *i Gen.* 4. 7. *Gal.* 3. 10. *k Numb.* 35. 27. *Gen.* 4. 13, 14. *l Rom.* 2. 15. *m Deut.* 5. 6. *Heb.* 12. 21. *n Rom.* 1. 18. *o Deut.* 28. 15. *vult. p Psal.* 9. 16, 17. So then you see the ministrie of the law revealeth not Christ nor his righteousnesse, *a* it setteth not forth God unto us as a justifier of them that are of the faith of Iesus, or as pacified and well pleased for ever, it dispenseth not the invaluable and unsearchable treasures of Christ, it declareth not the name of God our father in Iesus Christ, according to the new Covenant of grace, that is so full that nothing can be added to it, wherein the secret, sweet, and incomprehensible love, wherewith he loved his sonne may be in us *a 2 Cor* 3. 9. *Mat.* 3. 17. *Eph.* 38. *Iohn* 8 7. 26. But contrarywise the law sheweth God to be a requirer of my own righteousnesse, and condemns me for my failing therein, being plagues, hell and destruction prepared for me, *b* because of these abdurations and failings, so the conscience is rob'd and deprived of all joy, peace, and consolation, and it is fild with feares, torters and confusion, and this is the effect, fruit and consequence of the law, and therefore questionlesse, the law knowes not one jot of Christianity, speakes not to the Christian, neither hath it any relation to the happinesse of a Christian in this case. *Carol.* Then the law was given that we should see our sinnes, and have recourse to Christ for

our

our righteousnesse. Now the offices of the law are five. *a* To make sinne known. *a* To increase, aggravate, and make sinne out of measure great and sinfull, and *b* To shew the wrath of God against sinne and sinners. *c* Then to put man that lives in sinne in feare, and being not able to fulfill the law, he's angry with God, and doth wish that there were neither God or law, because he, that is the old man neither is, nor can be subject to the law of God. *d* To constraine him to flye out of himselfe and goe to God for Christ, as the old *Israelites* begged for Christ, when they said to *Moses*, speake thou to us, and let God speake no more, in the terrible voice of the law to us, for that is a cursing, killing, pernicious, and damning voice (least we dye) *e* and the Lord commended them for it, they have spoken well in all that they have said. *f* 'Tis most apparent that they were by Gods spirit inabled to beg Christ that was to come, and that they knew full well, that *Moses* was a type of him, as the Lord himselfe expounds it, *Deut.* 18. 16-19. Yea, we doe not read in all the Scriptures, that ever they were praised or commended of God for any other thing, then for their desiring of a Mediator betwixt God and them, the which God most willingly granted them. *Deut.* 18. 18. *And said unto Moses, I will raise up a Prophet, i. e.* [Christ among their brethren like unto thee] *and I will put my word into his mouth,*

and

and he shall speake unto them all things that I shall command him, and I will punish all those that will not obey my word, (of free grace) *which he shall speake in my name.* *g* *a Rom. 3. 20. 7. 7. b Rom. 7. 8-11. c 2 Cor. 3. 6. 9. Deut. 27. 26. vult. d Rom. 8. 7. e Exod. 20. 19. 2 Cor. 3. 6. 9. f Deut. 3. 29. 18. 15. g Deut 18. 19. Carrol.* Then the chiefest end why God promulgated the law in *Mount Sinai* was, That so way might be made for Christ Iesus our Lord, who is that great blessing, *a* that only maketh rich and addeth no sorrow therewith, *a Prov. 10. 22. Isay 35. 10. vult.* The effects of the law are manyfold. 1. It oppresseth extreamly, it seekes our distruction continually, it makes poore most miserable, it grieves excessiantly, it burthens unsupportably, it troubles constantly, it plucks down irrecoverably, it solicites eagerly it wars fearcely, it wounds incurably, it cryes workes, workes, workes incessively, it retaines sin uumercifully, it knits and unites to the Divell closely, it sheweth duty nimbly, it discovers our fall perspicuously, it casteth down to the pit of hell desperately, it judgeth cruelly, it condemns certainly, it curseth bitterly, it brings Gods wrath on Christles sinners eternally, and spoiles of all hope of any mercy everlastingly, not once admitting of a surety, Mediator or Dayesman Christ, it knowes not Christ, tis just without all mitigation of punishment, 'tis terrible, dreadfull and mercileſſe, and are not they

ignorant

ignorant of the ſpirituallity of the law? that cry out law, law, law, and would have Pidgeonsfeathers mixt with Eagles Plumes, (*i. e.*) the law and Goſpel, workes and faith huddled up together, and preached confuſedly, whereas indeed there is as much difference in the doctrine, and muſt be kept ſo far aſunder as heaven and hell, life and death, darkeneſſe and light, bleſſing and curſing, for they are contraries. Now the reaſons of this doctrine, viz. *That untill the death of the old man Adam, the authority, dominion, offices, and effects of the morrall law doe not ceaſe, end or expire, but are in full force to all generated perſons.* Becauſe this unruly beaſt the old man, hath need to be under the lawes juriſdiction to reſtraine him, elſe what a world, nay what a hell, rather of mallice, violence, injuſtice, cruelties, and tumbling of Garments in blood, yea all manner of confuſions ſhould we have? ſince the whole world lyeth in wickedneſſe. *a* The law may fitly be compared to a priſon, and we may ſay tis a *Bedlam*, a priſon to ſhut up wild, mad, and outragious ſinners in, or elſe blood would touch bloods. *b a* 1 *Iohn* 5. 19. *b Hoſea* 4. 2. *Gal.* 3. 22, 23. 24. Becauſe ſin muſt be charged on the ſinners conſcience, he being hard to be convicted, this ſchoole of the law will bring a man by the helpe of the ſpirit of bondage, which is Gods worke to ſee and know himſelfe, it will

will fetch out and bring to light the guiltinesse of sinne, which lurketh in his nature in secresie, just as a steele doth fetch out fire out of the flint, though with some difficulty, 'twil represent unto him his own ugly *Image* and face, so that he shall no longer bee deceived, but be able to discearne his person and estate, namely that he is a poore lost, damned and cast away sinner in himselfe, guilty, out of favour, separated from God, (according to Scripture phraise, or any injoyment he hath of him) accursed, the child of wrath, *c* from whence issues forth either conversion to salvation, or else confusion to distruction to damnation. As in *Caine* and *Judas* their case. *d a* 1 *Iohn* 5. 19. *b Hosea* 4. 2. *Gal.* 3. 22, 23, 24. *c Rom.* 5. 12. *Iohn* 3. *vult. Eph.* 2. 3. *d Gen.* 4. 14. *Mat.* 2. 7. 3, Because the dominion of the law are inseparable, sinne (where it is not made over to Christ) *e* inthralleth and puts early under the curse the creature where it is found, and the law tyrannizeth over the conscience whiles it findeth sinne there, in this case the ignorance and rudenesse of this boy, *viz.* the old man, is the cause of his being put to so hard a schoole, and the expression of both, by the spirit of God making applycation and laying it home, maketh him feele the authority his master hath over him and so to groan under tyranny, *e* 2 *Sam.* 12. 13. *Rom.* 7. 7. Because such is the absoluteneſſe of God, he

is

is ſo pure eyed *f* that he cannot abide ſinne, but muſt needs declare his whole diſpleaſure and hatred againſt that creature whoever he be that he finds ſinne upon, and thence it was that *Adam* was baniſhed out of Paradiſe, upon his fall, Angels drove out of heaven, and the great and terrible judgement inflicted ſince on ſeverall ſorts of men. *f Hab.* 1. 13. *Gen.* 19. 20. *Acts* 5. 9. *Iſay* 59. 2. *Prov.* 21. 17. *Gen* 3. 24. *Gen.* 7. 12-24. Becauſe God doth and ever will proceed againſt ſinners according to the law, and ſo God muſt neceſſarily (if we may ſo ſpeake) deale with ſuch in rigor, fury, and wrath, both abhorring, curſing and condemning all ſuch perſons (that are in old *Adam*, and ſo old men out of Chriſt,) and their ſacrifices, though never ſo glorious in their owne eye, and in the eſtimation of the Saints, yea, though they be according to the letter of the Scripture in the largeſt extent, in their fooliſh fancies, *a Luke* 16. 16. *Prov.* 21. 17. *a Prov.* 16. 25. Becauſe there's no congruity, concord or agreement betwixt light and darkeneſſe, truth and falſhood, righteouſnes and unrighteouſneſſe, *b* ſo that God muſt kill the ſin or the ſinner, (*i. e*) either pardon the ſinne, or the law will condemn the ſinner for it, and God will heare the law in all juſt demands againſt thoſe that are under it, *b* 2 *Cor.* 6. 14. *Gal.* 3. 10. *Deut.* 28. 15. *vult.* *Vſe.* To informe our judgements, how rightly to uſe the law, that we

prevent

prevent it not, the law is to be charged upon all sinners in its utmost authority, seeing it entred into the world because of transgression, and is not the law Gods Sergeant to find out, and arrest all the Lords debtors, (whose debts are not discharged by Christ) to convent, arraign and indict them, yea to cast and condemn them in the court of justice? Therefore *Moses* his face is to be unvailed, that the splendor and glory thereof may breake out in the ministry of the law, to the confusion of all flesh, man, and his workes, are to be proved clearely thereby to be abominable and accursed, and they are so to remaine till meere mercy and favour in Jesus Christ relieve him, and God for Christ sake forgive and justifie him. The Apostle is plaine, *c* that the law is the ministration of death and condemnation, and therefore may proceed in it's office of condemning man, and it will so long as man liveth in sin, and not give over wounding, condemning, and killing sinners, that the slaine of the Lord may be many. *d* So that Ministers of the Gospel to whom it is committed, are a right to use it, they must beware that men find not life, ease, rest, liberty or comfort in the law, and after conviction and guiltines, though the power of it be in mens consciences, they need not slack, abate, or mitigate the rigor and power of the law. Thus. By bearing them in hand, that if they will bee truly sorrowfull, repent, and amend their sinfull

full lives, that the law will ſpare them, and that God will accept their weake endeavours, yea the will for the deed, which is moſt falſe and from groſſe ignorance, not conceiving the right meaning of *Paul*, in 2 *Cor.* 8, 12. where it is ſaid *the will is accepted*, but know not that it's from man to man, and all the Saints in matter of contribution, as the Apoſtle expounds it, (*Rom.* 15.31.) of the Saints, and the ſcope of the whole chapter 2 *Cor.* 8. proves it moſt clearely. Truly this is to deal deceitfully with men, to weave the Spiders web, and to skin over the wound and marre ſoules as much as in them lyeth. 'Tis moſt dangerous, yet old *Adam* likes it well, and is apt to take it for a ſafe way to cure his poor ſoule by. Alas poore ſoule, when the wretch finds trouble and anguiſh, through ſin guiltineſſe, for him meerly upon his purpoſes, promiſes and endeavours to amend his ſinfull life, to get heart, to recover himſelf, and gather hopes that all will be well with him another day without Chriſt, tis the greateſt deluſion & folly in the world, yet how many are there in this kingdome and other deluded parts of the world, that thinke themſelves and goe currant in the opinions of like ſelfe deluded ones for good Chriſtians, and yet know not what Chriſtianity is, but thinke it is ſome monſter of their owne doing, framing, and working, and ſo place Chriſtianity which is the receiving of Chriſt and all that he is, or hath done and ſuffered

for

for the Church, in reforming their lives, and conforming to the externall worship of God, and the religion profest in the Country where they live, and passeth down the current of the times, though in stead of persecution, pride and oppression, yea, and are ready and doe turne to that religion profest by the stronger side, and so they gather comforts from themselves or their performances, though hault, blind, and lame, and their reformation being put to the touch-stone of the truth, proves but deformation, and if at any time those sect of men preach Christ, or speak of Christianity, it is so confusedly and with such pride, and with the Language of the serpent hisse out Siboleth, an empty yeare of Corne that stands upright in the sight of old Adam but to a truly humbled Christian there is nothing but frothynesse appeares, and their words are like unsavory salt, they cannot pronounce *Shibboleth* Christ, that full yeare of corne, for so the word signifies, *Judg.* 12. 6. for of him they are ignorant, and have no feeling of Christ in spirituall power, but raignes in the Saints, but in them riged *Moses*, the law and curses rules and raignes in them, they working from false grounds to wrong ends, mar all their undertakings, and produce monstrous workes proceeding from a bad root, they themselves being bad trees, *d* can bring forth no other. *e Mat.* 12. 33. *a Cor.* 7. 9. *e Isay* 59. 5. 2. That men and women must not be dallied with in this weighty

weighty matter, God requires seriousnesse & instancie in prosecuting the law against transgressors, there's no peace without righteousnesse, and 'tis not a peece or a little parcell of righteousnesse will be accepted of God, he'l have it perfect, or else it will bee abominable to him, yea a very plague, and hee'l detest it as doggs meat-righteousnesse, though it seeme as the flower of the field in *f* his own apprehension, and others, who look upon it as a gay thing, as the flowers in their month, so they looke upon their own Peacock feathers, their workes, as gay things, till the sun of righteousnesse arise by his fervent heat, and fire of love, and burne up all the hay and stubble, yea their silver and golden opinions of their own righteousnesse *g* which they treasured up, and looked upon in their month of unregeneracie, as precious things: but upon the sight of Christ, the beauty of them is gone, and theres no more moister left in them to a Christians eye, and no more tast in them then there is in the white of an egge, and so I understand *Isaiah*, *Iames*, and *Peter*. *f.* 60. 4. 6. *Phil.* 3. 7, 8. *Iames* 1. 11. *Isay* 40. 8. *g.* 1 *Pet.* 1. 24. *g* 1 *Cor.* 3 13. *Heb.* 12. 29. But all this while of unregeneracie thou findest and feelest sin and sin-guiltinesse, hence is thy inward feare and trembling, unrest, and torment in thy bosome, and bowells, it is from this that the presence of God is so terrible unto thee. I say it is from this that thou livest in a conti-

nual expectation of wrath, death, or some vengeance to-be poured down upon thee, what is this but the force & power of the Law? & sin in thee which sheweth thee (to thy own apprehension) thy estate before God according to the Law, as yet thou standest accursed, & faith is not given thee, the wrath of God resteth upon all men, so long as they continue sinners, for ought men and Angells know, or the world discovers to the contrary. *Iob. 3. vlt.* Then of right all sinners are the wife of this ridged and hard hearted husband the Law, which knoweth not what mildenesse, mercy, or indulgency is, but rules with extream severity. Truly sinners are the subjects of this Kingdome of miseries, curses, and distructions, & the Law hath dominion over them to look after them, and to teach them, and to see that they doe their duty to God, to accuse them, and terrifie their consciences, and persuing them with deserved vengeance, and thus the old man, and unbeleever is the disobedient, wicked, and rebellious man. *1 Tim. 1 9. Eph. 4. 22. Rom. 15. 31. 2 Thes. 1. 8. Acts 5 32. Rom. 16. 26.* For disobedience and unbeliefe, is one and the same thing in Gospel phraise & truth. Then Christians are redeemed from the law by Christ, in a due and right course of justice, he payed the utmost mite that the law could requite of the principall, *b* not by might, violence and power, and so wronging the law, or suffering it to sustaine any losse or damage

mage, but fulfilling the same, thus our *David*, (shepheard, and anointed, not with the hazzard, but with the losse of his life) taketh this lamb out of the lyons mouth, and frees him from the power of the Beare, *i*, that is, from the power of the law, sin, death, hell, & the curse, and here *Paul* in shewing how, and by whom this rescue is made, denoteth two things to us. 1. The equity thereof. 2. The fulnesse of it. And in the equity of it, he prevents an objection that might be made against this doctrin. What are not men debtors to the law so long as they have sin remaining in them? are they not sinners then, and hath not the law power over them? First to hold them prisoners, and keep them so for ever, and to put them to death too, and keep them under death perpetually? *Answ.* No, Christ by the body of his death, hath freed the whole Church from death, hell, and the curse in this sense. And from the law of commandments. Two wayes. 1. By paying the debt of suffering. 2. By paying the debt of service as our surety. *k*, 2. The fulnesse of it, 'tis compleat, perfect, and everlasting redemption. *l*, *b*, *Rom.* 10. 4. *Isay* 53. 5, 6. 2 *Cor.* 5. 21. *Gal.* 4. 5. 2 *Cor.* 3. 6. *Isay* 59. 20. *Rom.* 11. 26. *i*, *Iam.* 1. 17. *k* *Heb.* 7. 22 *l*, *Rom.* 10. 4. *Heb.* 10. 14. *Col.* 2. 9. *Heb.* 7. 25, 26. And the Church is freed from the authority, dominion, offices, and consequences of the law. Hence observe. The change of a Christians estate, he is married

to Christ, and dead to the law (in this respect) and alive to God. Tis true, I grant you were once (in your own apprehensions,) under the tyranny of (that tyrant) the law, till it wearied, and almost woried you, it made your lives bitter, & caused death to pass upon your consciences, so that you had no life, nor light, nor helpe, no hope of heaven or salvation at all, but were possest with feares, and only had such sad conclusions as these. O! I shal perish, I am utterly lost. *I* am a dam'd cast away sinner, God hath forsaken me, there's no mercy for me, I am undone for ever. O! vile sinner that I am, a wretched Cative, and a hell-hound, what will become of me another day? where wilt thou goe O my poore soule? *I*nto darkenesse, utter darkenesse, where's weeping and gnashing of teeth for ever, and pains that are easelesse, endlesse, and remedilesse. This was the working of Gods spirit of bondage on thee, though thou knewest it not, and a happie time when the Law did thus cruelly use thee, through that exceeding and transcendent mercy of thy God, it did unexpectedly turne to thy good and unspeakable benefit: God seeing thee in this wofull plight, deploreable state and condition, did commiserate thy case, and step't in to rescue thee, and by his sonne the true *David*, did freely and fully save thee at once from the law, sin, death, and the curse: so that as in the case of marriage, whiles the wife lives she is bound to her husband to obey in

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all things, but death diſſolveth this bond & union. So here thou art dead to the law, but know then, by whoſe meanes, power, and godlineſſe it is, that thou art delivered out of ſo bad a condition, and put into ſo glorious, full, and happie eſtate. Tis by the body of Chriſt, *Rom.* 7. 4. Namely, in that Chriſt dyed, was crucified, and buried for thee. To this end, that thou mighteſt have union and communion with Chriſt, and bring forth fruit to God and Chriſt thy new husband, by diſclaiming thy own worth and workes, thy treaſure and all, and live upon thy husbands worth, excellency, dignity, and unexhauſted treaſure. 5. That after the receiving of God in open viſion, Chriſt commeth and ruleth by his word and ſpirit, as once he did in the dayes of his fleſh, but farre more gloriouſly, myſtically, paſſively, and evangelically, and he appeareth and revealeth himſelfe inwardly, ſpiritually, and effectually to the Chriſtian, and declareth himſelfe to be the ſame to that ſoule, that he is in his own nature and office, namely, a redeemer, Ieſus a Saviour, this is that revealing of that ſonne of *God* in the Chriſtian. 'Tis true, Chriſt was ſo before in reſpect of *God*, in's purpoſe, and decree, and in the outward miniſtry of the Goſpel, but the conſolation thereof, was hid from thine eyes untill this time and day of ſalvation, or rather the applycation of that ſalvation which was wrought by Ieſus Chriſt before thou waſt

borne, to the view of Angels and men, but behold the ſpirit of wiſedome, revelation, and well grounded conſolation, is now come into thee, and reveales the Lord Ieſus in all the benefits of his death and paſſion unto thee. *b*, For this is undoubtedly certain, that as face anſwereth face in the glaſſe, ſo the outward word, and inward worke of the ſpirit doth in the Chriſtian. So that ther is nothing ſpoken touching mans eſtate in the law or Goſpel, but the Chriſtians conſcience can ſubſcribe and ſeale to it, out of an inward feeling and experimental knowledge, ſo then, this houre of darkeneſſe and diſtreſſe is the time of feares. *Ezek.* 16.6. *When thou waſt in thy blood, I ſaid unto thee live.* Now the ſon of righteouſneſſe ariſeth, who hath healths in his wings, and bringeth light to make himſelf known, by that his own light, the ſoule may ſee light; Chriſt doth manifeſt himſelfe, who is the inward man of the heart according to his office, a preacher of glad tydings to the meeke, a proclaimer of liberty to the Captives, and the recovering of ſight to the blind, and the opener of the doore to the poore priſoners of hope, though they are ſhut upand bound. *To preach the acceptable yeare of the Lord.* *c*, By which the ſoule finds ſuch ſuccour, helpe, health, life, liberty, peace, happineſſe, righteouſneſſe, and tranquillity, that it reſts ſatisfied, and can ſay, my God, and my Lord, who hath loved me, and given himſelfe for me, *Gal.* 2. 20.

Iohn

Iohn 20. 28. *a*, Gal. 1. 16. Gal. 3. 23, Col. 1. 27. *b*, Eph. 1. 17. *c*, Isay 61. 1, 2, 3, 4. Luke 4. 18. Psal. 42. 5. 16. 9. Psal. 146. 5. 147. 11. Acts 24. 5. But thou wilt say, is the man that is a Christian a sinner still, a dogge or swine? God forbid. For its only sinne that inthrals the creature to the law, and subiecteth poor men to bondage, and so long as sinne remaineth in the conscience, the authority of the law cannot cease, but it will prevaile for ever, in such a case: but behold Christ, (the first worke in this spirituall case) washeth him truly, really, and througly in his own immaculate blood: *d* so that he leaveth no spot nor blemish upon the Christians soule. *e* Christ doth freely, and wholly bestow himselfe, his owne intire perfect obedience, which is the righteousnesse of God upon the Christian, and thats the matter of our sactification. *f*, And hence the soule is altogether faire, by the beauty and glory of Christ, which God hath provided freely for the Christian, and he'l put it on him, and the Christian resteth well apaid in't, for no measure or portion of attainable righteousnesse can appease the conscience, 'tis only Christs righteousnesse that can doe that, for thats alone without exception, untill wee be clothed with Christs pureneſſe, the conscience dares not appeare in Gods sight, for righteousnesse is the mother of peace, and the elder sister justification, is before reconciliation in this sense, being justified by Christ,

we are no longer sinners ; debts discharged are no debts, sins remitted, no sins, the bond that's canceald, is a nullity. In the new Covenant there is no remembrance of iniquity, when once the spirit of God hath made it out to the soule, that they are through Christ freely, certainly, & fully pardoned. *b, d Rev.* 1. 5. 1 *Iohn* 1. 7. 1 *Pet.* 1. 19. *e, Eph* 5. 27. *Col.* 1. 22. *f* 2 *Cor.* 5. 21. *g* 1 *Cor.* 15. 17. *h Heb.* 10. 17. Then How marvelous is the Lord among his Saints, should all true Christians say ? Who by free donation and imputation of Christs perfections, makes the saints freely, invisibly, and perfectly fulfillers of the law, *a* thereby. So that he cannot be charged with any fault, sinne, or punishment, *b* he being now stated into that spirituall, universall, and eternall kingdome of his sonne, where there is nothing flourishing but righteousnesse, justice, liberty, safety, peace, joy, and pleasures for evermore. *Psal.* 16. 11. *Col.* 1. 13. *Rom.* 14. 17. *a Heb.* 16. 14. *b Rom.* 8. 33, 34. *Col.* 1. 22. *Eph.* 5. 27. Then let all the children of the bond woman, be school'd dayly by their law teachers, task masters, and exactors of workes to salvation. I say let these daily impose on them new burthens, and spare not, and require their full taile of brick, and dayly appointed workes and services, and load their consciences and memories too, with multitudes of precepts, rules, cautions, markes, and

duties,

duties, yea, threaten to whip, and lash them too, that they may injoy no peace, except they diligently and carefully performe all things imposed on them. But O my soule harken thou what thy *God* speaketh unto thee from mount *Syon*, who tels thee thy labour's at an end, thy danger's past, and the worke of salvation is finish't already. *a*, He himselfe hath wrought it for thee, and brought in everlasting righteousnesse in stead thereof, and doe thou peaceably injoy this, (only blessing that name in which *God* is comfortably known, who hath done all these things for thee) truly and with gladnesse of heart: and doe thou impart of what thou hast received, to thy brethren, in the like freedome of love, to the pleasuring of others in the corroboration, edification, and the building them up in the most holy faith. *b* And so confirming them in the true grace of God, in which they stand. *a Isay* 4. 12. 2 *Tim.* 1. 9 *b Rom.* 15. 2. *Inde* 20. 1 *Pet.* 5. 12, 13.

8 Use. Then the law is not abolished by the *Gospell*, (though abrogated to the Christian) but established, and tis in full force and strength to all under it, only observe the bounds are set, which it may not transgresse, as the children of *Israel* might not come within the bounds set in the promulgation thereof (by Gods appointment) it raigns but untill Christ comes in whom it is fulfilled, and by whom it is ended, and to whom it is to deliver up its kingdome, namely all that soveraignty that formerly

merly it had over his peculiar and hidden ones, Christ hath taken them from the authority, dominion and offices of it, yea from the fearefull effects, consequences and sequels thereof. Though there be too many that stand for, and are zealous for the maintaining of a perpetuall kingdome, and dominion of the law over Christians, where it hath nothing to doe in this kind, who are forced to grant, that it hath lost its power to condemn Christians; yea, and to rule a Christians life in the strictnesse and rigor of it, and as it rules others that are not in Christ: But who art thou O man that dares to change Ordinances? *a* But to speake punctually, they in granting so much of the truth, have yeelded what they seemed to contend for, namely, that it is an error to hold or maintaine, that the law is of full force against a Christian, and yet there must be dispensations, and mitigations, and qualifications, and such distinctions as the word of God will not beare them out in't. For there is no law humaine or divine, but hath power to punish the breakers of it, or reward the fulfillers thereof, no not the law of faith excepted. *Iohn* 3. 18. *Heb.* 13. 10. If the law receive such a qualification and abatement by the Gospel, that for direction it must use moderation, and may not exact a plenary and perfect obedience, surely these men should discover to the world, where there is any such dispensation, if they would not juggle, that so men being thus informed of the

the truth thereof, may be freed from fear and danger, but these preachers of the law with such limitations, have no warrant from the Scripture, for their too much unsound opinion. The law to all (under it) admits no commutation, mitigation, or dispensations, but is peremptory in its denuntiatione, and just in its comminations, though the Christian (for to speake truly) is out of th. reach of it. *Rom.* 5. 14. *a Prov.* 24. 21. *Dan* 7. 25. From the end of our redemption from the law, that is, to be married to Christ, raised, quickned, exalted, observe this doctrine. That Christians are married to Christ in's exaltation, not in's humiliation, not as lying in the grave detained in the bonds of death, made a curse for us by the law, or in's poor, persecuted, & despicable condition, but to Christ quickned, over whom death, sin, and the law, shall never have power, in a word, to an husband who is a conquerer and hath subdued them, yea and led them Captives, tryumphing over them, and is inriched with all those spirituall spoyles, remission of sinnes, righteousnesse, salvation, everlasting peace, security, tranquillities, and felicities for evermore, which he hath gotten in the combate, to such a one are Christians married, that is the Lord of heaven and earth, that so in him they may find all things, and at the first be blessed in him in heavenly places, with all the spirituall blessings, *a*, and the poore Christian needs bring nothing with her to make her rich, neither

neither is the event of the battell doubtfull now, seeing Christ our Captaine, and head hath already overcome sinne, Satan, death, and hell, having the rule of all things committed to him, in heaven and earth. *Revel.* 1. 20, 21. *Mat.* 28. 20. *Isay* 63. 9. Now this implyeth a necessity of divorce from the law before they can be married to Christ, for though the wife would, (in *Moses* time, and under that pedagogie) gladly be married to another man before her husband be dead, yet she cannot, or could not, untill a divorce were sued out under the judaicall law: so spiritually no soule can be married to Christ untill it be first separated and parted from the law. *Rom.* 7. 6. O profound, yet most sweet mysterie (*i. e.*) except sinne, hell, death, and the law be to thee as if they were not, *in rerum natura*, thou canst not be saved. The conscience of a Christian is a bed too strait for Christ & the law both to lye in at one time in their full vigor, therefore the law must first be unpowred by Christ, he taking away the authority, dominion, offices, and consequences of the law, & so the Christian is taken into union and communion with him by marriage. But a beleever liveth according to the law but not in the law, but in Christ, neither by the law but by faith, Christ the object of faith, and faith is but the instrument of apprehending and applying him, he only lives in Christ, as the branch doth in the vine. Christ being the root from whence he hath life, and

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beliveth to Christ as his sole head & husband, his voice alone he heareth and obeyeth, *Gal.* 3. 11. *Hab.* 2. 4. *Iohn.* 10. 4, 5. Obj. *Paul lived under the law, and was as it were without law sometimes,* 1 Cor. 9. 21. *Ans.* There are secrets in this kingdome of grace, that men of meere humaine soules cannot understand, 1 *Cor.* 2. 9 14. There are immunities which meerly generated men are ignorant of, hearken, and the Lord will give thee understanding. God hath revealed that Christians are to be considered according to their faith or charity. Faith (indeed and proper tearms) makes them only Christians, for Christian is a thing meerly passive, that is, he doth nothing in this businesse towards his own being, no more then *Adam* did towards his naturall being at the first, but only by the power and meere mercy of God in Iesus Christ, hee is created and made what he is, a perfect new creature at first, in nothing defective, and never needs any addition, (but we abhor the thought of perfection in the flesh in this life) now in this condition the Christian is farre above all lawes, he being taken out of the limits of the law, and placed where the law hath no power, he is entred into peaceable habitations, and sure dwellings, into Christ where is all fulnesse and plenty, *Rom.* 14. 17. *Psal.* 45. 6, 7. *Psal.* 145. 13. *Iohn* 3. 6. 7. 63. Now according to the Christians charity, workes, and labour of love, the Christian is to be considered, by which yet in the

the freedome of his heart and spirit, he walke (not by any outward compulsion or cõmand) in the labour of love, he is servant unto all, though in Christ he be Lord of all, he is lower then the loweſt, in himself the meaneſt of all, he pleaseth not himself, he glorieth not in himselfe, but he seeketh the welfare of others, that seek his ruin, & loveth where he is hated, & doth good when he is injured, blesseth when he is cursed. Briefly, his disposition is like Christ his head and master, in some measure, he can digeſt any thing, he is farre from the desire of revenge, he can pray, *father forgive them they know not what they doe*, lay not this sinne to their charge. God perswade *Iaphet* to live in the tents of *Shem*, ô that thou wouldeſt give them faith in Christ, and a heart to imbrace this free offer of grace, and his prayer (inward and hearty desires in the mideſt of all the worlds spite and mallice) is to God for them, yet not becauſe the law requires this, for he is free from it, but by faith which will not abide to be bound to any law or worke, but doth all good freely, and doth not stay till the law comes and calls for it, indeed this is spirituall verginity, and charity, which is by faith in Christ, and doth all freely and of a ready mind, not for life, but from life. Thus where the spirit of God is there is liberty, 1 *Cor.* 9. 19. 2 *Cor.* 3. 17. 1 *Thes.* 1. 3. 1 *Tim.* 1. 5. 2 *Tim.* 1. 13. *That ye should be married to another*, (i. e.) *Christ*. *Doct.* That the Christian being divorced from the law, a

bad

bad husband, the match being once dissolved, presently a new is made up to Christ, who is a better husband every way. *Ezek.* 16. 8. *Eph.* 5. 26, 27. *To himselfe*, that is to Christ, I will marrie thee to my selfe, now Christ doth marrie himselfe to the poore Church, mystically, spiritually, yet truly. Now marriage is a mutuall conjunction (with exceeding expressions of inward love and contentment) for tearm of life. But this marriage betwixt God and the soule, Christ and the Church, is for ever and ever, to the Elect tis reall, but to the reprobate counterfeit, who may falsly perswade themselves of Gods love, from the abundance of wealth, health, learning, honour, peace, (from the teeth outward) and good successe in all externall affaires, so concluding falsely that they are the wife of Christ. 2. From corrupt principles, arguments, and from corrupted reason, that monster in religion. Thus, God is my maker, (say they) preserver, & bountiful Land-lord, & dos me good frequently, therefore I'e love him, and hee'l love me for my answering his love, though all this while he bee a meere stranger to the love of God in Christ, for to straine our selves, to love God out of Christ though it seeme never so hot, and reach never so high in the opinion of the party thus loving God as a Creator, and in the opinion of others that looke upon him, yet this is but a shining abomination, meere hellish fire, and selfish, & in Scripture phraise and truth tis not the fire

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of God, nor that love of sonnes that is shed abroad in the hearts of Christians by the spirit of love, who are guided to love God in Christ, which is true love, but to love God out of Christ, God esteemes it as hatred, 1 *Iohn* 4. 19. *Rom.* 5. 5. *Psal.* 9. 16. True Christians are one spirit, there's a neer union betwixt Christ and his Church, and from thence, theres the communication of all good things to the Church. 1 *Cor.* 6. 17. *Iohn* 15. 1. Then Christ doth rule his Church, not by the law her old husband, but himselfe by his spirit in gentlenesse, sweetnesse, and love, not in rigor, much lesse with blowes and whippings, Christ being no exactor, but a giver of righteousnesse, *Iohn* 16. 15. *Isay* 36. 20. 21, 35. *vlt.* *Iohn* 16. 13, 14. Then judge I pray you whose ministers they are, that dig up *Moses* out of his grave 2 *Cor.* 11. 14. where God had buried him, and would not suffer any man to know where he was buried, for he knew the nature of man to be so corrupted, that they would dig him out of his grave againe, and commit spirituall adultery with him, and on the same ground, God by his Prophet diswaded the young Prophets from seeking the body of *Elias*, 2 *Kings* 2. 16. I Pray consider seriously with your selves, whose Ministers they are, that would have the old husband the law, to rule over the wife of Christ, 'twould be abominable for any one to dig up a husband that hath been long buried, and bring him

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into the presence of the new husband and his wife, what a hell would it be to have him presented to them both at home and abroad, at board and other places. 2. What wrong doe those preachers to Christ, that preach him to be an exactor of works and righteousnesse, yea a terrible hard man, and ridged Christ. *Mat.* 25. 24. contrary to *Mat.* 12. 20. Hee being the most tender hearted of all others. Such kind of preaching is not to call Christ *Ishi* a husband, as all evangelicall Ministers doe, but to call Christ *Baali* a Lord, as Turks and all false Pastors doe. 3. They rob poore soules as much as in them lyeth of the joy, peace, and comfort that is in beleeving in Christ Iesus. *Rom.* 15. 13. When they prate that Christ is a strickt husband, that lookes to all the actions of his wife with an evilor offende d eye, that if she do but step the least arwry, or once look aside, that this doth provoak Christ & God more then all the sins of the world besides, and hee'l severely punish her for't. And this stuffe is divulged and swallowed down every where for wholesom food & true doctrine. Thus when some poor weak Christians here, who being conscious of their often failings, both in matter, manner, and end, the more's the pittie, yea their too too oftens falls, they are mightily troubled and disquieted because they cannot sufficiently please Christ Iesus, their sweet and loving husband whom those kind of preachers render so terrible an husband.

Thus these poore soules not discerning the deluſions of these impoſters, juglers, and soule Merchants, can find little joy, peace or consolation in Christ their husband, untill the Lord doe undeceive them, and unlearne them of what they have learned of these ill learned ones. *That he might bring forth fruit.* *Doct.* That the effect of union, and fruit of our spirituall marriage to Christ, is, that the beleeving soule may bee child bearing to God, Christ is a fruitfull husband, a quickning spirit, a living root, thats full of spirituall sap: And he doth convey life really though, passively, mystically, and evangelically to the Christian, that's ingrafted into him. *Gal.* 5. 23. *Eph.* 4. 9. 1 *Cor.* 15. 45. *Iohn* 15. 1. *Rom.* 11. 18. *Revel.* 5. 5. 22. 16. Then livelyneſſe in Christians, comes from Christ their head and husband, to rejoyce, to have lively hope, to set all to love the Lord Iesus, to worship God in spirit and truth, that is, to beleeve that Christ hath worshiped God for us, and the dying of our affections to the world, is a fruit of Christ the new man, the new husband, in which a Christian deligh teth, and the beleevers heart is not an adultrous heart, so confidence, dependencie on God, contentation in our estates, and joy in Christ, the heart sweetly inclined to love, patience, and mercy, are fruits of the spirit of God, as it is cleare *Eph.* 4. 22. *Luke* 4. 6. *Psal.* 103. 1. *Psalme* 149. 3. 1 *Pet.* 1. 3. 8. *Mat.* 13. 44. *Ephes* 6, 24

4. 24. *Iohn* 4. 24. *Iames* 4. 4. 1 *Iohn* 2. 16. *Eph.* 4. 22. This 'tis to be taught by him, to attribute all to Christ. *Pſal.* 115. 1.

Then repentance is to be taught in Christs name and power, he only can produce it *a.* ſo remiſſion of ſins is to be taught in his name *b. a, Luke.* 24. 47. *b. Acts* 4. 12. Then the knowledge of Christ is not a burden or an idle knowledge, for Christ doth not ſend out his to be idle, wanton, much leſſe to live licenciouſly, but he enables the Chriſtian to a voluntary obedience, *c.* and this commeth in the performance of what is required in the law, he walks in it with a willing & glad heart, and is not drawne to it by any outward precept, but by the ſpirit of Christ, the love of God conſtraining him thereto, *b*, and he knowes the Law, in the matter of it is the rule of his converſation amongſt men, but it is the Law of the ſpirit of life, Christ Jeſus living in him that produceth it *c. 6, Pſ.* 110 2. *b.* 2 *Cor.* 5. 13. *c. Gal.* 2. 20. *Rom.* 8. 2. *Iſa.* 51. 4. Then there is a wide vaſt and great difference betwixt him that ſerveth in the newneſſe of ſpirit he being a Law to himſelfe having the mind, ſpirit, & effect of the Law in himſelfe *q.* and him that liveth under the outward miniſtery of the Law, ſerveth in the oldneſſe of the letter *p*, that is he doth yeild forth his obedience through the force and authority of the Law in his conſcience, it is not the matter of the duty, or that is here queſtioned, but who

is the efficient, what is not of faith is sinne in this case, although it be according to the law, and the fruit may bee commendable among men, yet uncomfortable to thee, and accursed of God, unlesse it grow on the right tree, and proceed from faith in Christ Jesus. *q. 2 Cor. 3. 6. 2 Cor. 3. 6. Heb. 11. 6. Rom 6. 26.* This discovereth much hypocrisie in the Religion that is now in fashion now adayes men are growne very witty to cover over old *Adam*, yea, adorne and beutifie him, and to set him thats dead upon his feete again, and prop him up, still pleading for Law, and workes, and yet all are but the outsides of a good worke, thats done in perfect humility, and sincerity, and so are but shining sinnes and glorious abominations, who is there not but doth see, how singuler proud, passionate, malicious, & implacable these men are, being al or most of them utterly unacquainted with the glorious Gospell and its effects, selfe-denyall, love, and true sincerity *2. Cor. 11. 3.* There is a twofold law (if we may so speak) The one written in Tables of Stone. *1.* That is to the killing, damning & murdering law, the Law of Commandments and those that are bred by it, and seeme to live in the same, are all dead at heart, though they have a forme of Godlinesse, yet they are the dangerest men in all the world, and a Christian were better to fall into the great Turkes hand, then into theirs if he might bee his chooser, *1. 2. Cor. 3. 6. Revel. 3. 3 Iud. 12. 2*

2 *Tim.* 3. 5. *Prov.* The other law is inward, & writen in the heart, *p.* Christ pirit, and life, called the inward man, the law of the Lord, the new Law, the Law of liberty, that law in which the Gentiles should trust in, the spirit, *q.* the quickning spirit, that Law that freed *Paul* from the *Law*, now it must needes be Christ, who is that spirit and life, and is all that the spirit bringeth to the soule, and writes in the heart, he is all Gods good things, and all the promises center in him. *p.* 3. *Cor.* 3. 7. *Isay.* 54. 5. 1. *Cor.* 15. 45. *Isay.* 5. 4. 2. *Cor* 3. 6. *Rom.* 15. 12. *Gal.* 2. 19. 1. *Iob.* 3. 6. *Ier.* 31. 33. 2. *Cor.* 2. 20. *Ier.* 32. 42. Then the voyce of a Christian is, I by the Law am dead to the Law, *m.* Christ his Law is all in all, effectuall for all things, at all times, and amongst all persons whatsoever, he that is received in to Christ, keepeth all the *Law* without any *Law*, for a compultion of any Ruler, exactor, or officers, saved by the Lord of the spirit only, those that are spirituall, looke *Moses* in the face openly, having that al-sanctifying, al-directing, and everlasting spirit that guides them according to the *Law* in all things, they have the *Law* in their hearts, and neede not the proffer of *rewards* to keepe the Law, nor the threats of punnishment to deter them from the breach thereof, but they are carried on as it were naturally, Christ inabling them, thereto they look onexceeding mercy, love & kindnesse, which

God hath shewed them in Christ *Iesus*, and therefore love againe, and worke freely, not for feare of hell, or to quiet the clamours of their consciences, nor for hope of Heaven, nor the applause of good men, or to speed the better at God their fathers hands, but as they are made good trees in Christ the onely good tree of life, in whom they live in the righteousnes of God by imputation, so they bring forth good fruite amongst men, for necessarie uses, to edifie their brethren, to win others to the love of the truth, & bring much glory to God thereby, *Mat.* 5, 16. *Tit.* 3. 8. *Math.* 12. 33. *Tit.* 3. 14. *Ps.* 16. 3 *Ieb.* 22. 2, 3. and as they are righteous by imputation, so likewise are they By reflection They receiving grace for grace, zeale for zeale, love for love, patience for patience, goodnesse for goodnes, meeknesse for meeknesse, humility for humility, chastity for chastity, mercifulnesse for mercifulnesse, redemption for redemption, sanctification for sanctification, righteousnesse for righteousnesse, & wisedome for wisedome, answerable as face to face in a glasse, or letter to letter in wax from the Seales impression. So Christ by applying his heat & fire of love to us, (as once *Elisha* his type did to the child, eye to eye, and mouth to mouth, &c.) we have the true heat of *Zeale* &c. put into us, and so Christ his image is in us, whereby we are made to manward demonstratively, operatively, workefully, and [illegible] righteous. True

True Christians are saved by Iesus Christ, already, the worke of redemption is wrought freely and fully by Christ, 'tis not a working or to be wrought, as most falsely conceit from the Apostles words, *worke out your salvation with feare and trembling*, but the meaning is this, your part is in all the Ordinances of God, to waite on God for the further discoverie of that salvation so fully, freely & already wrought by Iesus Christ for you who is our alone and compleat Saviour, as all these Scriptures prove. 2 *Tim.* 1. 9. *Heb.* 10. 14. *Col.* 2. 10. *Tit.* 3. 5. *Eph.* 1. 3. *Iohn* 3. 36. *Phil.* 3. 12. *Iohn* 5. 11, 12. *Eph.* 2. 5. *Eph.* 2. 8. *Iohn* 5. 24. *Eph.* 2. 6. And Christ apprehends the Christian perfectly, and is our perfect object which we lay hold on and God gives all Christ to Christians, and they deceit the thought of perfection in the flesh, though their salvation be perfect, they apprehend it but in part, waite for the full revelation thereof, so we are perfectly justified, but in part sanctified, *Luke* 1. 68. *Eph.* 2. 5. *Iohn.* 3, 36. *Eph.* 1. 3. and 3. 4. 1 *Cor.* 13. 12. And Christ saves two wayes. By doing all things that are needfull to salvation. And then he gives himself, faith to receive him, affords the meanes of grace to grow up in him, and inables him to worke freely and joyfully the things that are good, to the view of men in love, 1 *Thes.* 1. 3. And 'tis in a new manner, and for new ends, from the power of the Gospel, Christ and faith,

2 Cor. 3. 6. 1 *Iohn* 2. 7. We being justified, doe live and act accordingly, by the power of the Gospel, and operation of the spirit, that workes now by the Gospel. *Psal.* 116. 10. *Iohn* 17. 17. 1. 17. *Col.* 2. 5. *Eph.* 6. 13. *Acts* 15. 9. 1 *Cor.* 1. 30. 1. 17, 18, 19. *Tit.* 2. 11. 12. *Eph.* 4. 2. 4. 21. *Gal.* 3. 2. *Rom.* 3. 27. 5. 5. 2 *Cor.* 3. 18. 1 *Iohn* 4. 18. 19. *Gal.* 5. 6. *Iam.* 1. 18. 1 *Pet.* 1. 21. *Rom.* 15. 16. 8. 2. *Ezek.* 37. 26 *Gal.* 2. 19. *Iohn* 6. 29. *Gal.* 6. 2. 4. 1. To worke out our salvation at best is passively to be understood. To beleeve that Christ hath wrought it for us, and therefore we are bid withall, to worke with feare and trembling, dejectednesse, and diffidence of our own selves. The *Phillippians* were commanded to continue working, (*i. e.*) walking in the faith received, till the day of their sensible manifestation, and it implyes no more, but the necessity of beleeving, and diligence in the meanes of revealing Christ, breeding, & nourishing faith, wherby we apply, that salvation wrought, to our selves, & perfected by Christ alone, & this is to work out our salvation with feare and trembling, when in the use of all meanes, we are carefull to have our hearts strengthned, faith corrobarated, and we confirm'd in the true grace of God in which we stand, not doubting of that free and full salvation wrought already by Christ. And so I understand Christians to be workers of righteousnesse, mystically, passively, and evangelically, *Acts* 10. 35.

Quest.

Queſt. *Of what uſe is the morrall law under the Goſpel?*

Anſ. The law is of excellent uſe ſince Chriſt fulfilled it, though Chriſtians are not under it, but under grace, and is uſefull both to the Reprobate and to the Elect, before and after they beleeve. To the reprobate. That they may juſtifie God in their conſciences, in his pronouncing of the ſentence of death and condemnation againſt them. *Rom.* 2. 15, 16. To be as a hooke in their jawes, or a bridle in their mouth, to keep in, and curbe their violent corruptions from breaking forth to the hurt of others, 1 *Tim.* 1. 9, 10. *Hoſ.* 4. 2. To the Elect, before their calling. To make ſinne known to them. *Rom.* 7. 11. To diſcover their wofull, miſerable, and loſt eſtate in old *Adam. Rom*, 3. 19. To agravate their ſinnes. *Rom* 3. 20. *Rom.* 7. 8. To ſhew the wrath of God againſt them that violate his law in the leaſt point. *Deut.* 27. 26. *Gal.* 3. 10. To put them in feare of vengeance that is, hee is vext at God, and ſecretly wiſheth there were neither law, nor God at all to puniſh him. *Rom.* 8. 7. To kill and ſlay them, ſo that they may receive the ſentence of death in themſelves. 2 *Cor.* 1. 9. *Rom.* 7. 9 19. To be a wiſe councellour to direct them to Chriſt, yea to conſtraine them to fly from themſelves, to him, as the old *Iſraelites*, in their appeale to *Moſes*, *Exod.* 20. 19. and were commended of God for it, *Deut.* 18. 15. So then the law

diſcovers

discovers sinne, aggravates and increaseth sin, puts the sinner in feare, slayes him, and drives him to Christ. Thus, The eternall spirit workes so far on the Elect, before their effectuall calling, as to bring them into the condition of bondage. But after their calling the law is of use to justified persons, & true beleevers. To stirre them up to thankfulnesse unto God, for delivering them from so great a bondage. Rom. 7. 15. *Rom.* 7. 24. *I* say the morrall law (to the Elect in the state of grace and after their effectuall calling) is a rule or glasse of thankfulnesse, in which they see by the spirit, the eye of faith, what they ought to performe in their own persons, on paine of death, and by faith seeing all done by Christ, and in love to Christ, walke in the matter of the law, from better principles, motives, affections and to better ends, then before their coversion, and now they see from what bondage, burthens, and bonds they are freed from by Christ their redeemer, and walke by faith, and so keep all the commandment evangelically in Christ their surety. *Rom.* 10. 4. *Iohn* 14, 24. 1 *Iohn* 3. 23. *Rev.* 14. 12. And I understand all such places of Scripture, (where its affirm'd that the Saints walk't with God, *a*, worshipped God in spirit *b*, live in *c*, the spirit. *d*, To walke according to order, rule, and exactly, *e* to a haires breadth; wisely or accurately. To tread with the right foot to the Gospel, *f*, and a thousand such like.) Evangelically. Thus, The Christian

stian lives by Christ, beleeves that Christ wor shipped *God*, and did all to a haires breadth for him, and to live by faith, is to live in Christ, the *Gospel*, and thats spirit in *Pauls* and Christs own phraise, and to tread with the right foot to the Gospel, is not to turne a-gain to *Moses*, but keep to the Gospel (*i. e.*) Christ & to beleeve that Christ perfectly troad those 42. stations or steps, of which the 42. steps the old Iews troad was but a figure of it, & all the 42. generations before Christ came in the flesh, expected, (*i.e.*) that Christ should perfect the work of redemption, he being the perfections of *God*, did perfectly tread in the path way, that is holy without any turnings, And Christians now beleeve it, and injoy it by faith, which they saw afar of. And therefore all the great workes done by the Saints, are but evangelicall obediences, if we will speak truly, and as the thing is. They obeying passively, mystically, perfectly, & evangelically in Gods sight or to *God*-ward, in Christ their surety, and actually, imperfectly, and by way of gratitude, doe worke declaritively to man-ward in the labour of love. *a*, *Heb.* 11. 4 39. *Gen.* 5. 22. *b*, *Phil.* 3. 3. *Iohn* 4. 24. *c*, *Gal.* 5. 25. *d*, *Gal.* 5. 16. *Eph.* 5. 15. *f*, *Gal.* 2. 14. The Saints walke up to the top and hight of holynesse, to the utmost accurateneſſe, exactly and sincerely in the perfect holynesse of Christ, in which wesee and serve *God* spiritually universally, and eternally. So *Luke*. 1. 79. *Heb.* 12. 14. is to be understood. And to affirme

affirme that the desires of Christians are infinite, is a loud Ly in Rhetorique. Only mark the end of such an affirmation. Tis to confound evangelicall obedience, and mix their own obedience with Christs which is too fleshly and grosse a conceit, and cannot agree with the Gospel, or stand before it, no more then *Dagon* before the arke, grosse darkenesse before the light, it must fall and be consumed, it being hay and stubble before the eternall spirit, that reveales and workes by the *Gospel*, and its the office of that spirit to take of men, from false bottoms, and pitch them on Christ, to discover Christ the Lord, that spirit to them, and to fix their eye on that adiquate object, and to take them off from selfishnesse in the highest attainables, though assisted therein by the spirit, I say it takes of Christs, and reveales him more and more to them, and keeps them in the way of the Gospel, which is spitit and life, and this is to walke in the spirit, and to live in the spirit, is to beleeve that Christ is our life, and disclaime all others when we have to do with God. To drive them more and more out of themselves, that so they may cleave the closer to the Lord Christ, and their blessed Saviour. This is the glittering sword hung up in Paradice to keep the way of the tree of life, *Gen.* 3. 24. God knew well that vaine man will be wise, (*Job* 11. 12) and thinke with himselfe, *I* lost life by eating of the tree of knowledge, of good and evill, and I'le venter hard for't againe

by eating of the tree of life, I'le walke in the old way of working for life, I doe not like this new (though the Lords own) way of beleeving in Iesus Christ, the Messias to come, for life and salvation, &c. If I cannot come to heaven by my own way of working for it, I'le never come there, I'le have none of *God*, *Psal.* 81. 11. that is. They would not hearken to the voice of the Gospel, *Gen.* 3. 15. But they would serve God according to the first way, and voice of workes, they would none of God in the voice of the Gospel, Christ, Gods way. *Iohn* 14. 6. *Psal* 71. 12. 19. *Ier.* 6. 16. *Ezek.* 18. 9-29 To beat down sense, their pride, and reason that beast and monster in religion, that knowes no way to heaven, but by workes, *Mat.* 19. 16. *Acts* 2. 37. 8. 6. 16. 30. *Iohn* 6. 28. Blenching out error at the first cry, voice, or querie, say what shall we doe to be saved, as if salvation were in our doing, or did consist in out workes. But our Saviour and *Paul* cuts it short. *Beleeve, &c. Iohn* 6. 29. 1 *Iohn* 7. 23. *Acts* 16. 31. When the great Ruler that knew no other way to life, but by doing the way that his great wisedome and reason directed him, that blind guide taught him out of the true way and set upon the way of doing for eternall life, crying, *Master, what shall I doe, that I may have eternall life*. Where Christ that hee might be convinced of his error, and that the high thoughts of his wisedome and reason, that stout and proud imposture might be confounded and brought down, sets him a taske

that

that *Christ* knew full well, he nor any meere man since *Adams* fall, was able to performe *Gods* (saith Christ) *keep the commandments if thou wilt enter into life. Mat.* 19. 17. Now this way of working is so naturall to corrupt reason, that the best Christians in the world after they have possest Christ by a salvivicall faith, yet they have much adoe to deny themselves, and all their workes, wofull experience have all the Saints of it. The law keeps Christians close in spirit and conscience, through faith unto Christs righteousnes, & makes them live in a continuall forsaking of themselves, and in a neglect, base esteeme, and abhorring of their own vertue, and workes, in Gods presence, though they shine gloriously in them to others. *Rom.* 4. 2. *Phil.* 3. 7. 8, 9. Therefore doe Christians keep the law and workes here below on the earth, and with *Enoch* converse in spirit, and walke with God, in the alone righteousnes of Christ, apprehended by faith, and this doth cleare the coast of our consciences. Thus. *I* am a sinner in my selfe, and yet no sinner in my Christ, dayly *I* fall in my selfe, but stand in Christ for ever, my works, words, thoughts, mind, will, affections, conscience, & heart wil fail me, Christ never can. And they are mine, his righteousnesse is everlasting, so is salvation, reconciliation, acceptance, joy, peace, and life, the blessed fruit of Christs righteousnesse. Tis this that keeps the Christian in a blessed security, and eternall happinesse, though the prick in the flesh,

the

the law of sinne in the members, doe daily breake out lesse or more, inwardly and outwardly too too frequently to the great griefe of our hearts. But faith discovers the glorious sun of righteousnesse by his effectuall beames and influence, perfectly purifying the aire we live in, expelling all these mists, and thick clouds to sense and feeling, to looke through *Hab.* 2.7. *Gal.* 2.20.

FINIS.

October 3. 1647. *Add these to the* 78 *page, licensed before, and entred into the Hall.*

Imprimatur,

John Downame.

Errata.

Courteous Reader, blot out Legallist, page 122. *line* 17. *because the Author willd the Printer to blot it out, because he doth not like nick-names, invectives, or tearmes of reproach in any, he therefore will not practise it himselfe. And in the letter* K. *p.* 133. *l.* 19. *read. law and sin are inseparable, p.* 135. *l.* 22. *read fancies perfect, p.* 130. *l.* 21. *for early, read unavoidably. p.* 134. *l.* 5. *r. floods of. p.* 142. *l.* 20. *To p.* 1 3. *l. ult. exactnesse. p.* 126. *l.* 21. *having. p.* 126. *l.* 23. *oberations, p.* 126. *l.* 29. *Corrol. in* K. 2. *p.* 122. *l.* 23. *r. doctrine, in the letter I. p.* 122. *l.* 23. *r. meditation. A few litteral faults more there are, that thou art intreated with thy pen to amend, or in charity to passe them over.*

Farwell.

To choake malice, fury, and enmitie it selfe this warrant is annext.

Putney, 15. October, 1647.

It is his Excellencies pleasure that the paper attested by the Major of Torington the Aldermen, Schoole-master Cap. White Mr. Hayden the minister, be printed at the end of the additions of the book intituled Gods goodnesse, & Mans baseneſse or Gospell Truths laid down, vindicated and explained, *Licensed by authority, & entred in the Town book according to order in your name, and this shall be your warrant: Give under my hand the* 15. of October 1647.

To Mathew Simons Printer, or his Deputy these. Iohn Rushworth.

WE whose hands are here subscribed doe testifie, that when the publique place of Gods worship was blowne up by a hellish plot, and his Excellencie was wonderfully preserved, there fell out by Divine providence, that which we looke upon as *mira non mirabilia*, viz. that though both the books of Common prayer were blowne up or burnt, the blessed Bible was preserved and not obliterated, although it were blowne away, and also the Librarie and the books together with the Records of the Towne, were wonderfully preserved, I doe testifie.

Iohn Voysey, Maior. We also testifie, Richard Gay. William White Capt. Iohn Ward. Henry Iemor, School-Master.

THE DISCOVERY

Of the wonderfull preſervation of his Excellencie Sir THOMAS FAIRFAX,

The Army, the Records of the Town, the Library, and bleſſed Bible under the hands of the Major, Aldermen, Capt: and Schoolmaſter of *Torrington* in *Devon.*

In an Epiſtle to his Excellency, (and alſo in the end of a Book, entituled, *Mans Badneſſe*, and *Gods Goodneſſe*: Or, *Some Goſpel Truths laid down, vindicated, and explained*) by his Excellencies ſpeciall Command.

Never Printed heretofore by any.

By JOHN HEYDON Miniſter of the Goſpel.

LONDON:
Printed by *M. Simmons.* 1647.

02374 L Colin Richardson 2/1/55

1647. H615

TO HIS EXCELLENCY Sir. *Thomas Fairfax* Commander in Chief over all the Forces in *England* and *Wales* under Pay, and Constable of the *Tower* of LONDON, &c.

Christian Generall:

WHen I seriously considered how the Angel of Gods presence (a) hath preserved Your Excellencie as in a Casquenet of gold unto this day, and the Army in Torrington in Devon, from so great and eminent dangers, and the preservation in that Town of the blessed Bible, Library, and the Town Records so wonderfully, and yet none to my knowledge hath put it to the

Presse, that so Christians might magnifie the Author of that so great deliverance; and that Antichristians might stare on't, and be astonish't at it to their conversion, or further condemnation. I have made bold to crave leave, to put this ensuing testimony of God's providence to the view of the world: And knowing that devilish and devilified men would be glad to have any thing against him that layes his lips in the dust for's ingratitude, and is weary of himself, and sees the vanity of all that is on this side Iesus Christ, & though he is not over much taken with the favour of good men, nor cast down with the indignities, inhumanities, and barbarous dealings of wicked men; yet to stop the mouthes of calumniators, slanderers, and such as would cast false aspersions upon the truth, yea to out-face malice it self, I have (verbatim) set down the testimony of the Maior of Torrington, *in* Devon, *& as followeth.*

We whose names are here subscribed do testifie, that when the Publick place of Gods worship was blown up by a hellish plot, and he

Excellenc

Excellency was wonderfully preſerved, there fell out by Divine Providence, that which we look upon as *mira non mirabilia*, *viz.* though both the Books of Common Prayer were blown up or burnt, yet the bleſſed Bible was preſerved and not obliterated, although it were blown away; and alſo the Library, and the books, together with the Records of the Town were wonderfully preſerved: I do teſtifie, *John Voyſey* Maior. We alſo teſtifie, *Richard Gay*, *William White* Capt: *John Ward*, *Henry Semor* Schoolmaſter, and *John Heydon* Miniſter of the Goſpel. *And I ſhall be ready to ſhew the Originall to whomſoever deſires it, and craves condigne puniſhment if the Originall be adulterated.*

And looking on the diſpenſations of God, what qualifications are given forth, viz. of ſalvivicall faith, that produceth heroique magnanimitie, invincible courage, and undaunted reſolutions; to put in execution the moſt difficult work that ever was wrought in England, *and ac-*

compliſhed in ſo ſhort a time. Truly 'tis Chriſtianity that produceth magnanimity, and makes men as bold as Lions (b). But that God who is the eye in the wheel (ſhould ſo wheel't about) that ſo great a Conqueſt ſhould be got with the effuſion of ſo little blood! who put this into your Excellencies Princelike heart? did not that great God, who hath carried yee on in the Chariots of Love, or Coaches of pleaſure, (c) to this day! Who fits gifts and qualifies thoſe (whom he intends for ſuch Honourable imployments, as to be the temporall, reall, yet inſtrument all Saviours of kingdoms) with tranſcendent virtues, and diſperſeth them in other Countreys, as it were, in this School to train them up for the good of all. Oh! the exact wiſdom of God! that ordereth all things aright, better then we could deſire, yea for the beſt (d). Was not Moſes the Generall of the Ægyptian Forces that conquered Æthiopia, (if Hiſtory be true) 40 yeers in Madian before he came to deliver his Nation? Did not David wander upon the Mountains, and remain among the Philiſtines ſeven yeers before

he came to be fully the Lords Champian, to deliver his people? and seven yeers after he setled the Kingdom with such difficulty, are works of this nature perfected. Glorious Luther *lay three yeers, and* Paul *three dayes* (e) *before the glorious light of Gods countenance brake forth to themselves, and from them to others.*

And hath not God caused the light of his countenance to shine forth upon this Nation, by the rayes of his love, in the great deliverance wrought by your Excellency and the dispicable Army destinated to destruction, in the bloody Decrees of the Kingdomes Enemies; was it not told me the day before Nazeby fight, that they should be swallowed up quite, & then that the City of London *should be beleagured, stormed, and sackt or famished, by those bragadocials, that reckoned before their host, that they would take the Block-house, &c. And was not this poore wretch in tenderneſſe of love beg'd to get out of the City before that intended destruction came. And did not he, with Major Generall* Brown, *and Sheriffe* Gibs, *acquaint the State with the plot? doubt-*

nual expectation of wrath, death, or some ve
geance to- poured down upon thee, what
this but the force & power of the Law? &
in thee which sheweth thee (to thy own app
hension) thy estate before God according
the Law, as yet thou standest accursed, & fa
is not given thee, the wrath of God rest
upon all men, so long as they continue si
ners, for ought men and Angells know,
the world discovers to the contrary. *Iob.* 3. v
Then of right all sinners are the wife of th
ridged and hard hearted husband
Law, which knoweth not what mildene
mercy, or indulgency is, but rules with ex
treame severity. Truly sinners are the subje
of this Kingdome of miseries, curses, an
distructions, & the Law hath dominion ov
them to look after them, and to teach them
and to see that they doe their duty to God,
accuse them, and terifie their consciences
and persuing them with deserv
vengeance, and thus the old man, and unbe
leever is the disobedient, wicked, and rebe
lious man. 1 *Tim.* 1 9. *Eph.* 4. 22. *Rom.* 1
31, 2 *Thes.* 1. 8. *Acts* 5 32. *Rom.* 16. 26. Fo
disobedience and unbeliefe, is one and th
same thing in Gospel phraise & truth. The
Christians are redeemed from the law
Christ, in a due and right course or justic
he payed the utmost mite that the law co
require of the principall, *b* not by might, vio
lence and power, and so wronging the la
or suffering it to sustaine any losse or da
mag

ge, but fulfilling the same, thus our *Da-*
, (shepheard, and anointed, not with the
zard, but with the losse of his life) ra keth
lamb out of the lyons mouth, and frees
from the power of the Beare, *i*, that is,
m the power of the law, sin, death, hell, &
curse, and here *Paul* in shewing how, and
whom this rescue is made, denoteth
things to us. 1. The equity thereof. 2. The
nesse of it. And in the equity of it, he pre-
es an objection that might be made a-
inst this doctrine. What are not men debtors
the law so long as they have sin remaining
them? are they not sinners then, and hath
the law power over them? First to hold
m prisoners, and keep them so for ever, and
put them to death too, and keep them un-
death perpetually? *Ans.* No; Christ by
body of his death, hath freed the whole
urch from death, hell, and the curse in
sense. And from the law of command-
nts. Two wayes. 1. By paying the debt of
ering. 2. By paying the debt of
rice as our surety. *k*, 2. The fulnesse of it,
compleat, perfect, and everlasting re-
mption. *l*, *b*, *Rom.* 10. 4. *Isay* 53. 5, 6. 2
5. 21. *Gal.* 4. 5. 2 *Cor.* 3. 6. *Isay* 59.
Rom. 11. 26. *i Law.* 1. 17. *k Heb.*
l, *Rom.* 10. 4. *Gal.* 2 0. 24. *Col.* 2. 9.
7. 25, 26. And the Church is freed
the authority, dominion, offices, and
equences of the law. Hence observe. The
ge of a Christians estate, he is married

to Christ, and dead to the law (in this respect) and alive to God. Tis true, I grant you were once (in your own apprehensions,) under the tyranny of (that tyrant) the law, till it wearied, and almost woried you, it made your lives bitter, & caused death to pass upon your consciences, so that you had no life, no light, nor help, no hope of heaven or salvation at all, but were possest with feares, and only had such sad conclusions as these. O I shal perish, I am utterly lost. I am a dam'd cast away sinner, God hath forsaken me, there's no mercy for me, I am undone for ever. O vile sinner that I am, a wretched Cative, and a hell-hound, what will become of me another day? where wilt thou goe O my poore soule? Into darkenesse, utter darkenesse where's weeping and gnashing of teeth for ever, and pains that are easeleſſe, endleſſe, and remedileſſe. This was the working of God's spirit of bondage on thee, though thou knewest it not, and a happie time when the Law did thus cruelly use thee, through that exceeding and transcendent mercy of thy God it did unexpectedly turne to thy good and unspeakable benefit: God seeing thee in thy wofull plight, deploreable state and condition, did commiserate thy case, and step't in to rescue thee, and by his sonne the true *David*, did freely and fully save thee at once from the law, sin, death, and the curse: so that as in the case of marriage, whiles the wife lives she is bound to her husband to obey

all things, but death diſſolveth this bond & union. So here thou art dead to the law, but know then, by whoſe meanes, power, and godlineſſe it is that thou art delivered out of ſo bad a condition, and put into ſo glorious, full, and happie eſtate. Tis by the body of Chriſt, *Rom.* 7. 4. Namely, in that Chriſt dyed, was crucified, and buried for thee. To this end, that thou mighteſt have union and communion with Chriſt, and bring forth fruit to God and Chriſt thy new husband, by diſclaiming thy own worth and workes, thy treaſure and all, and live upon thy husbands worth, excellency, dignity, and unexhauſted treaſure. 5. That after the receiving of God in open viſion, Chriſt commeth and ruleth by his word and ſpirit, as once he did in the dayes of his fleſh, but farre more gloriouſly, myſtically, paſſively, and evangelically, and he appeareth and revealeth himſelfe inwardly, ſpiritually, and effectually to the Chriſtian, and declareth himſelfe to be the ſame to that ſoule, that he is in his own nature and office, namely, a redeemer, Ieſus a Saviour, this is that revealing of that ſonne of God in the Chriſtian. 4. 'Tis true, Chriſt was ſo before in reſpect of God, in's purpoſe, and decree, and in the outward miniſtry of the Goſpel, but the conſolation thereof, was hid from thine eyes untill this time and day of ſalvation, or rather the applycation of that ſalvation which was wrought by Ieſus Chriſt before thou waſt

borne, to the view of Angels and men, but behold the spirit of wisedome, revelation, and well grounded consolation, is now come into thee, and reveales the Lord Iesus in all the benefits of his death and passion unto thee. *b*, For this is undoubtedly certain, that as face answereth face in the glasse, so the outward word, and inward worke of the spirit doth in the Christian. So that ther is nothing spoken touching mans estate in the law or Gospel, but the Christians conscience can subscribe and seale to it, out of an inward feeling and experimental knowledge, so then, this houre of darkenesse and distresse is the time of feares. *Ezek. 16.6. When thou wast in thy blood, I said unto thee live.* Now the son of righteousnesse ariseth, who hath healths in his wings, and bringeth light to make himself known, by that his own light, the soule may see light, Christ doth manifest himselfe, who is the inward man of the heart according to his office, a preacher of glad tydings to the meeke, a proclaimer of liberty to the Captives, and the recovering of sight to the blind, and the opener of the doore to the poore prisoners of hope, though they are shut up and bound. *To preach the acceptable yeare of the Lord.* *c*, By which the soule finds such succour, helpe, health, life, liberty, peace, happinesse, righteousnesse, and tranquillity, that it rests satisfied, and can say, my God, and my Lord, who hath loved me, and given himselfe for me, *Gal. 2. 20.*

Iohn

Iohn 20. 28. *a*, Gal. 1. 16. Gal. 3. 23. Col. 1. 17. *b*, Eph. 1. 17. *c*, Isay 61. 1, 2, 3, 4. Luke 4. 18. Psal. 42. 5. 16. 9. Psal. 146. 5. 147. 11. Acts 24. 5. But thou wilt say, is the man that is a Christian a sinner still, a dogge or swine? God forbid. For its only sinne that inthrals the creature to the law, and subiecteth poor men to bondage, and so long as sinne remaineth in the conscience, the authority of the law cannot cease, but it will prevaile for ever, in such a case: but behold Christ, (the first worke in this spirituall case) washeth him truly, really, and througly in his own immaculate blood: *d* so that he leaveth no spot nor blemish upon the Christians soule. Christ doth freely, and wholly bestow himselfe, his owne intire perfect obedience, which is the righteousnesse of God upon the Christian, and thats the matter of our sactification. *f*, And hence the soule is altogether faire, by the beauty and glory of Christ, which God hath provided freely for the Christian, and he'l put it on him, and the Christian resteth well apaid in't, for no measure or portion of attainable righteousnesse can appease the conscience, 'tis only Christs righteousnesse that can doe that, for thats alone without exception, untill wee be clothed with Christs pureneſſe, the conscience dares not appeare in Gods sight, for righteousnesse is the mother of peace, and the elder sister justification, is before reconciliation in this sense, being justified by Christ,

we are no longer sinners g debts discharged are no debts, sins remitted, no suits, the bond that's cancealed, is a nullity. *In* the new Covenant there is no remembrance of iniquity, when once the spirit of God hath made it out to the soule, that they are through Christ freely, certainly, & fully pardoned. *h, d Rev.* 1. 5. 1 *Iohn* 1. 7. 1 *Pet.* 1. 19. *e, Eph* 5. 27. *Col.* 1. 22. *f* 2 *Cor.* 5. 21. *g* 1 *Cor.* 15. 17. *h Heb.* 10. 17. Then How marvelous is the Lord among his Saints, should all true Christians say? Who by free donation and imputation of Christs perfections, makes the saints freely, invisibly, and perfectly fulfillers of the law, *a* thereby. So that he cannot be charged with any fault, sinne, or punishment, *b* he being now stated into that spirituall, universall, and eternall kingdome of his sonne, where there is nothing flourishing but righteousnesse, justice, liberty, safety, peace, joy, and pleasures for evermore. *Psal.* 16. 11. *Col.* 1. 13. *Rom.* 14. 17. *a Heb.* 16. 14. *b Rom.* 8. 33, 34. *Col.* 1. 22. *Eph.* 5 27. Then let all the children of the bond woman, be school'd dayly by their law teachers, task masters, and exactors of workes to salvation. *I* say let these daily impose on them new burthens, and spare not, and require their full taile of brick, and dayly appointed workes and services, and load their consciences and memories too, with multitudes of precepts, rules, cautions, markes, and duties,

duties, yea, threaten to whip, and lash them too, that they may injoy no peace, except they diligently and carefully performe all things imposed on them. But O my soule harken thou what thy God speaketh unto thee from mount *Syon*, who tels thee thy labour's at an end, thy danger's past, and the worke of salvation is finish't already. *a*, He himselfe hath wrought it for thee, and brought in everlasting righteousnesse in stead thereof. and doe thou peaceably injoy this, (only blessing that name in which God is comfortably known, who hath done all these things for thee) truly and with gladnesse of heart: and doe thou impart of what thou hast received, to thy brethren, in the like freedome of love, to the pleasuring of others in the corroboration, edification, and the building them up in the most holy faith. *b* And so confirming them in the true grace of God, in which they stand. *a Isay* 4. 12. 2 *Tim.* 1. 9 *b Rom.* 15. 2. *Jude* 20. 1 *Pet.* 5. 12, 13. 8 Use. Then the law is not abolished by the Gospell, (though abbrogated to the Christian) but established, and tis in full force and strength to all under it, only observe the bounds are set, which it may not transgresse, as the children of *Israel* might not come within the bounds set in the promulgation thereof (by Gods appointment) it raigns but untill Christ comes in whom it is fulfilled, and by whom it is ended, and to whom it is to deliver up its kingdome, namely all that soveraignty that formerly

merly it had over his peculiar and hidde
ones, Christ hath taken them from the au
thority, dominion and offices of it, yea fro
the fearefull effects, consequences and seque
thereof. Though there be too many th
stand for, and are zealous for the maintainin
of a perpetuall kingdome, and dominion
the law over Christians, where it hath nothin
to doe in this kind, who are forced to gran
that it hath lost its power to condemn Chr
stians; yea, and to rule a Christians life in th
strictnesse and rigor of it, and as it rules o
thers that are not in Christ: But who art tho
O man that dares to change Ordinances?
But to speake punctually, they in granting so
much of the truth, have yeelded what they
seemed to contend for, namely, that it is a
error to hold or maintaine, that the law is o
full force against a Christian, and yet there
must be dispensations, and mitigations, and
qualifications, and such distinctions as the
word of God will not heare them out in't.
For there is no law humaine or divine, but
hath power to punish the breakers of it, or re
ward the fulfillers thereof, no not the law of
faith excepted. *Iohn* 3. 18. *Heb.* 13. 10. If
the law receive such a qualification and a
batement by the Gospel, that for direction it
must use moderation, and may not exact a
plenary and perfect obedience, surely these
men should discover to the world, where there
is any such dispensation, if they would not
juggle, that so men being thus informed of
the

truth thereof, may be freed from fear and
nger, but these preachers of the law with
h limitations, have no warrant from the
ipture, for their too much unsound opi-
on. The law to all (under it) admits no
mmutation, mitigation, or dispensations,
t is peremptory in its denuntiations,
d just in its comminations, though the
hristian (for to speake truly) is out of th.
ach of it. *Rom.* 5. 14. *a Prov.* 24. 21. *Dan*
2 5. From the end of our redemption from
e law, that is, to be married to Christ, rai-
d, quickned, exalted, observe this doctrine.
hat Christians are married to Christ in's ex-
ltation, not in's humiliation, not as lying
the grave detained in the bonds of death,
ade a curse for us by the law, or in's poor, per-
ruted, & despicable condition, but to Christ
ickned, over whom death, sin, and the law,
all never have power, in a word, to an hus-
nd who is a conquerer and hath subdued
em, yea and led them Captives, tryumph-
g over them, and is inriched with all those
piritual spoyles, remission of sinnes, righte-
usnesse, salvation, everlasting peace, security,
anquillities, and felicities for evermore,
hich he hath gotten in the combate, to such
one are Christians married, that is the Lord
f heaven and earth, that so in him they may
nd all things, and at the first be blessed in
im in heavenly places, with all the spiritu-
ll blessings, *a*, and the poore Christian needs
ring nothing with her to make her rich,
neither

neither is the event of the battell doubtfu
now, seeing Christ our Captaine, and he
hath already overcome sinne, Satan, deat
and hell, having the rule of all things com
mitted to him, in heaven and earth. *Revel.*
20. 21. *Mat.* 28. 20. *Isay* 63. 9. Now thi
implyeth a necessity of divorce from the la
before they can be married to Christ, fo
though the wife would, (in *Moses* time, an
under that pedagogie) gladly be married t
another man before her husband be dead, yet
she cannot, or could not, untill a divorce wer
sued out under the judaicall law: so spiritual
ly no soule can be married to Christ unti
it be first separated and parted from the law
Rom. 7. 6. O profound, yet most sweet my
sterie (*i. e.*) except sinne, hell, death, and th
law be to thee as if they were not, *in rerum na
tura*, thou canst not be saved. The conscienc
of a Christian is a bed too strait for Christ &
the law both to lye in at one time in thei
full vigor, therefore the law must first be un
powred by Christ, he taking away the autho
rity, dominion, offices, and consequences o
the law, & so the Christian is taken into union
and communion with him by marriage
But a beleever liveth according to the law
but not in the law, but in Christ, neither by
the law but by faith, Christ the object o
faith, and faith is but the instrument of ap
prehending and applying him, he only lives in
Christ, as the branch doth in the vine. Christ
being the root from whence he hath life, and

hee

believeth to Christ as his sole head & husband, his voice alone he heareth and obeyeth, *Gal.* 3. 11. *Hab.* 2. 4. *Iohn.* 10. 4, 5. Obj. *Paul lived under the law, and was as it were without law sometimes,* 1 Cor. 9. 21. *Ans.* There are secrets in this kingdome of grace, that men of meere humaine soules cannot understand, 1 *Cor.* 2. 9 14. There are immunities which meerly generated men are ignorant of, hearken, and the Lord will give thee understanding. God hath revealed that Christians are to be considered according to their faith or charity. Faith (indeed and proper tearms) makes them only Christians, for Christian is a thing meerly passive, that is, he doth nothing in this businesse towards his own being, no more then *Adam* did towards his naturall being at the first, but only by the power and meere mercy of God in Iesus Christ, hee is created and made what he is, a perfect new creature at first, in nothing defective, and never needs any addition, (but we abhor the thought of perfection in the flesh in this life) now in this condition the Christian is farre above all lawes, he being taken out of the limits of the law, and placed where the law hath no power, he is entred into peaceable habitations, and sure dwellings, into Christ where is all fulnesse and plenty, *Rom.* 14. 17. *Psal.* 45. 6, 7. *Psal.* 145. 13. *Iohn* 3. 6. 7. 63. Now according to the Christians charity, workes, and labour of love, the Christian is to be considered, by which yet in the

the freedome of his heart and spirit, he walke (not by any outward compulsion or cõmand) in the labour of love, he is servant unto all, though in Christ he be Lord of all, he is lower then the lowest, in himself the meanest of all, he pleaseth not himself, he glorieth not in himselfe, but he seeketh the welfare of others, that seek his ruin, & loveth where he is hated, & doth good when he is injured, blesseth when he is cursed. Briefly, his disposition is like Christ his head and master, in some measure, he can digest any thing, he is farre from the desire of revenge, he can pray, *father forgive them they know not what they doe*, lay not this sinne to their charge. God perswade *Iaphet* to live in the tents of *Shem*, ô that thou wouldest give them faith in Christ, and a heart to imbrace this free offer of grace, and his prayer (inward and hearty desires in the midest of all the worlds spite and mallice) is to God for them, yet not because the law requires this, for he is free from it, but by faith which will not abide to be bound to any law or worke, but doth all good freely, and doth not stay till the law comes and calls for it, indeed this is spirituall verginity, and charity, which is by faith in Christ, and doth all freely and of a ready mind, not for life, but from life. Thus where the spirit of God is, there is liberty, 1 *Cor.* 9. 19. 2 *Cor.* 3. 17. 1 *Thes.* 1. 3. 1 *Tim.* 1. 5. 2 *Tim.* 1. 13. *That ye should be married to another, (i. e.) Christ. Doct.* That the Christian being divorced from the law, a

bad

ad husband, the match being once dissolved, esently a new is made up to Christ, who is better husband every way. *Ezek.* 16. 8. *Hos.* 5. 26, 27. *To himselfe*, that is to Christ, will marrie thee to my selfe, now Christ oth marrie himselfe to the poore Church, ystically, spiritually, yet truly. Now marriage is a mutuall conjunction (with exceeding expressions of inward love and contentment) for tearm of life. But this marriage betwixt God and the soule, Christ and the Church, is for ever and ever, to the Elect tis reall, but to the reprobate counterfeit, who may falsly perswade themselves of Gods love, from the abundance of wealth, health, learning, honour, peace, (from the teeth outward) and good successe in all externall affaires, so concluding falsely that they are the wife of Christ. 2. From corrupt principles, arguments, and from corrupted reason, that monster in religion. Thus, God is my maker, (say they) preserver, & bountiful Land-lord, & dos me good frequently, therefore I'e love him, and he'l love me for my answering his love, though all this while he bee a meere stranger to the love of God in Christ, for to straine our selves, to love God out of Christ though it seeme never so hot, and reach never so high in the opinion of the party thus loving God as a Creator, and in the opinion of others that looke upon him, yet this is but a shining abomination, meere hellish fire, and selfish. & in Scripture phraise and truth tis not the fire

of

of God, nor that love of ſonnes that is ſhed abroad in the hearts of Chriſtians by the ſpirit of love, who are guided to love God in Chriſt, which is true love, but to love God out of Chriſt, God eſteemes it as hatred, *Iohn* 4. 19. *Rom.* 5. 5. *Pſal.* 9. 16. True Chriſtians are one ſpirit, there's a neer union betwixt Chriſt and his Church, and from thence, theres the communication of all good things to the Church. 1 *Cor.* 6. 17. *Iohn* 15. 1. Then Chriſt doth rule his Church, not by the law her old husband, but himſelfe by his ſpirit in gentlenesſe, ſweetneſſe, and love, not in rigor, much leſſe with blowes and whippings, Chriſt being no exactor, but a giver of righteouſneſſe, *Iohn* 16. 15. *Iſay* 36. 20. 21, 35. *vlt.* Iohn 16. 13, 14. Then judge I pray you whoſe miniſters they are, that dig up *Moſes* out of his grave 2 *Cor.* 11. 14. where God had buried him, and would not ſuffer any man to know where he was buried, for he knew the nature of man to be ſo corrupted, that they would dig him out of his grave againe, and commit ſpirituall adultery with him, and on the ſame ground, God by his Prophet diſwaded the young Prophets from ſeeking the body of *Elias*, 2 *Kings* 2. 16. I Pray conſider ſeriouſly with your ſelves, whoſe Miniſters they are, that would have the old husband the law, to rule over the wife of Chriſt, 'twould be abominable for any one to dig up a husband that hath been long buried, and bring him into

to the presence of the new husband and his wife, what a hell would it be to have him presented to them both at home and abroad, aboard and other places. 2. What wrong doe those preachers to Christ, that preach him to be an exactor of works and righteousnesse, yea a terrible hard man, and ridged Christ. *Mat.* 25. 24. contrary to *Mat.* 12. 20. Hee being the most tender hearted of all others. Such kind of preaching is not to call Christ *Ishi* a husband, as all evangelicall Ministers doe, but to call Christ *Baali* a Lord, as Turks and all false Pastors doe. 3. They rob poore soules as much as in them lyeth of the joy, peace, and comfort that is in beleeving in Christ Iesus. *Rom.* 15. 13. When they prate that Christ is a strickt husband, that lookes to all the actions of his wife with an evilor offende d eye, that if she do but step the least arwry, or once look aside, that this doth provoak Christ & God more then all the sins of the world besides, and hee'l severely punish her for't. And this stuffe is divulged and swallowed down every where for wholesom food & true doctrine. Thus when some poor weak Christians here, who being conscious of their often failings, both in matter, manner, and end, the more's the pittie, yea their too too oftens falls, they are mightily troubled and disquieted because they cannot sufficientlyplease Christ Iesus, their sweet and loving husband whom those kind of preachers render so terrible an husband.

Thus these poore soules not discerning
delusions of these imposters, juglers, and
Merchants, can find little joy, peace or
solation in Christ their husband, untill
Lord doe undeceive them, and unlearne th
of what they have learned of these ill le
ned ones. *That he might bring forth fr*
Doct. That the effect of union, and fruit
our spirituall marriage to Christ, is, that
beleeving soule may bee child bear
to God, Christ is a fruitfull husband,
quickning spirit, a living root, thats full
spirituall sap: And he doth convey life re
though, passively, mystically, and evang
cally to the Christian, that's ingrafted i
him. *Gal.* 5. 23. *Eph.* 4. 9. 1 *Cor.* 15.
Iohn 15. 1. *Rom.* 11. 18. *Revel.* 5. 5. 22.
Then livelynesse in Christians, co
from Christ their head and husband, to
joyce, to have lively hope, to set all to
the Lord Iesus, to worship God in spirit
truth, that is, to beleeve that Christ h
worshiped God for us, and the dying of
☞ affections to the world, is a fruit of Chr
the new man, the new husband, in which
Christian delighteth, and the beleevers he
is not an adultrous heart, so confidence,
pendencie on God, contentation in o
estates, and joy in Christ, the heart swee
inclined to love, patience, and mercy,
fruits of the spirit of God, as it is clea
Eph. 4. 22. *Luke* 4. 6. *Psal.* 103. 1. *Psal*
149. 3. 1 *Pet.* 1. 3. 8. *Mat.* 13. 44. *Eph*
6, 2

24. *John* 4. 24. *James* 4. 4. 1 *John* 2. 16. *b.* 4. 22. This 'tis to be taught by him, to ribute all to Christ. *Psal.* 115. 1.

Then repentance is to be taught in Christs me and power, he only can produce it *a.* so miſſion of ſins is to be taught in his name *g, Luke.* 24. 47. *b. Acts* 4. 12. Then the nowledge of Chriſt is not a burden or an le knowledge, for Chriſt doth not ſend out s to be idle, wanton, much leſſe to live li-ciouſly, but he enables the Chriſtian to a oluntary obedience, *a.* and this commeth in e performance of what is required in the w, he walks in it with a wiling & glad heart, d is not drawne to it by any outward pre-pt, but by the ſpirit of Chriſt, the love of od conſtraining him thereto, *b*, and he owes the Law, in the matter of it is the le of his converſation amongſt men, but it the Law of the ſpirit of life, Chriſt Jeſus ving in him that produceth it *c. a, Pſ.* 10 2. *b.* 2 *Cor.* 5. 15. *c. Gal.* 2. 20. *om.* 8. 2. *Iſa.* 51. 4. Then there is a ide vaſt and great difference betwixt him hat ſerveth in the newneſſe of ſpirit he being Law to himſelfe having the mind, ſpirit, & ffect of the Law in himſelfe *q.* and him hat liveth under the outward miniſtery of he Law, ſerveth in the oldneſſe of the let-r *p*, that is he doth yeild forth his obedi-nce through the force and authority of the aw in his conſcience, it is not the matter of it duty, or that is here queſtioned, but who

is the efficient, what is not of faith is sinne in this case, although it be according to the law, and the fruit may bee commendable among men, yet uncomfortable to thee, and accursed of God, unlesse it grow on the right tree, and proceed from faith in Christ Jesus. *q.* 2 *Cor.* 3. 6. 2 *Cor.* 3. 6. *Heb.* 11. 6. *Rom* 6. 26. This discovereth much hypocrisie in the Religion that is now in fashion now adayes men are growne very witty to cover over old *Adam*, yea, adorne and beutifie him, and to set him thats dead upon his feete again, and prop him up, still pleading for Law, and workes, and yet all are but the outsides of a good worke, thats done in perfect humility, and sincerity, and so are but shining sinnes and glorious abominations, who is there not but doth see, how singuler proud passionate, malicious, & implacable these men are, being al or most of them utterly unacquainted with the glorious Gospell and its effects, selfe-denyall, love, and true sincerity 2. *Cor.* 11. 3. There is a twofold law (if we may so peak) The one written in Tables of Stone. *t.* That is to the killing, damning & murdering law, the Law of Commandments and those that are bred by it, and seeme to live in the same, are all dead at heart, though they have a forme of Godlinesse, yet they are the dangerest men in all the world, and a Christian were better to fall into the great Turkes hand, then into theirs if he might bee his chooser, *t.* 2. *Cor.* 3. 6. *Revel.* 3. 3 *Iud.*

12. 2

2 *Tim.* 3. 5. *Prov.* The other law is inward, & writen in the heart, *p.* Christ spirit, and life, called the inward man, the law of the Lord, the new Law, the Law of liberty, that law in which the Gentiles should trust in, the spirit, *q.* the quickning spirit, that Law that freed *Paul* from the *Law*, now it must needes be Christ, who is that spirit and life, and is all that the spirit bringeth to the soule, and writes in the heart, he is all Gods good things, and all the promises center in him. *p.* 3. *Cor.* 3. 7. *Isay.* 54. 5. 1. *Cor.* 15. 45. *Isay.* 5. 4. 2. *Cor* 3. 6. *Rom.* 15. 12. *Gal.* 2. 19. 1. *Ioh.* 3. 6. *Ier.* 31. 33. 2. *Cor.* 2. 20. *Ier.* 32. 42. Then the voyce of a Christian is, I by the Law am dead to the Law, *m.* Christ his Law is all in all, effectuall for all things, at all times, and amongst all persons whatsoever, he that is received in to] Christ, keepeth all the *Law* without any *Law*, for a compultion of any Ruler, exactor, or officers, saved by the Lord of the spirit only, those that are spirituall, looke *Moses* in the face openly, having that al-sanctifying, al-directing, and everlasting spirit that guides them according to the *Law* in all things, they have the *Law* in their hearts, and neede not the proffer of *rewards* to keepe the Law, nor the threats of punnishment to deter them from the breach thereof, but they are carried on as it were naturally, Christ inabling them, thereto they look onexceeding mercy, love & kindnesse, which

God hath shewed them in Christ Iesus, and therefore love againe, and worke freely, not for feare of hell, or to quiet the clamours of their consciences, nor for hope of Heaven, nor the applause of good men, or to speed the better at God their fathers hands, but as they are made good trees in Christ the onely good tree of life, in whom they live in the righteousnes of God by imputation, so they bring forth good fruite amongst men, for necessarie uses, to edifie their brethren, to win others to the love of the truth, & bring much glory to God thereby, *Mat.* 5, 16. *Tit.* 3. 8. *Math.* 12. 33. *Tit.* 3. 14. *Ps.* 16. 3 *Iob.* 22. 2, 3. and as they are righteous. by imputation, so likewise are they By reflection They receiving grace for grace, zeale for zeale, love for love, patience for patience, goodnesse for goodnes, meeknesse for meeknesse, humillity for humility, chastity for chastity, mercifulnesse for mercifulnesse, redemption for redemption, sanctification for sanctification, righteousnesse for righteousnesse, & wisedome for wisedome, answerable as face to face in a glasse, or letter to letter in wax from the Seales impression. So Christ by applying his heat & fire of love to us, (as once *Elisha* his type did to the child, eye to eye, and mouth to mouth, &c.) we have the true heat of *Zeale* &c. put into us, and so Christ his image is in us, whereby we are made to manward demonstratively, operatively, workefully, and declaritively righteous.

True

True Christians are saved by Iesus Christ, already, the worke of redemption is wrought freely and fully by Christ, 'tis not a working or to be wrought, as most falsely conceit from the Apostles words, *worke out your salvation with feare and trembling*, but the meaning is this, your part is in all the Ordinances of God, to waite on God for the further discoverie of that salvation so fully, freely & already wrought by Iesus Christ for you who is our alone and compleat Saviour, as all these Scriptures prove. 2 *Tim.* 1. 9. *Heb.* 10. 14. *Col.* 2. 10. *Tit.* 3. 5. *Eph.* 1. 3. *Iohn* 3. 36. *Phil.* 3. 12. *Iohn* 5. 11, 12. *Eph.* 2. 5. *Eph.* 2. 8 *Iohn* 5. 24. *Eph.* 2. 6. And Christ apprehends the Christian perfectly, and is our perfect object which we lay hold on and God gives all Christ to Christians, and they detest the thought of perfection in the flesh, though their salvation be perfect, they apprehend it but in part, waite for the full revelation thereof, so we are perfectly justified, but in part sanctified, *Luke* 1. 68. *Eph.* 2. 5. *Iohn.* 3, 36. *Eph.* 1. 3. and 3. 4. 1 *Cor.* 13. 12. And Christ saves two wayes. By doing all things that are needfull to salvation. And then he gives himselfe, faith to receive him, affords the meanes of grace to grow up in him, and inables him to worke freely and joyfully the things that are good, to the view of men in love, 1 *Thes.* 1. 3. And 'tis in a new manner, and for new ends, from the power of the Gospel, Christ and faith,

2 *Cor.* 3. 6. 1 *Iohn* 2. 7. We being justified, do live and act accordingly, by the power of the Gospel, and operation of the spirit, the workes now by the Gospel. *Psal.* 116. 10 *Iohn* 17. 17. 1. 17. *Col.* 1. 5. *Eph.* 6. 13. *Acts* 15. 9. 1 *Cor.* 1. 30. 1. 17, 18, 19. *Tit.* 2. 11. 12. *Eph.* 4. 2. 4. 21. *Gal.* 3. 2. *Rom.* 3. 27. 5. 5. 2 *Cor.* 3. 18. 1 *Iohn* 4. 18. 19. *Gal.* 5. 6. *Iam.* 1. 18. 1 *Pet.* 1. 21. *Rom.* 15. 16. 8. 2. *Ezek.* 37. 26 *Gal.* 2. 19 *Iohn* 6. 29. *Gal.* 6 2. 4. 1. To worke out our salvation at best is passively to be understood. To beleeve that Christ hath wrought it for us, and therefore we are bid withall, to worke with feare and trembling, dejectednesse, and diffidence of our own selves. The *Phillippians* were commanded to continue working, (*i. e.*) walking in the faith received, till the day of their sensible manifestation, and it implyes no more, but the necessity of beleeving, and diligence in the meanes of revealing Christ, breeding, & nourishing faith, wherby we apply, that salvation wrought, to our selves, & perfected by Christ alone, & this is to work out our salvation with feare and trembling, when in the use of all meanes, we are carefull to have our hearts strengthned, faith corrobarated, and we confirm'd in the true grace of God in which we stand, not doubting of that free and full salvation wrought already by Christ. And so I understand Christians to be workers of righteousnesse, mystically, passively, and evangelically, *Acts* 10. 35.

Queſt.

Queſt. *Of what uſe is the morrall law under the Goſpel?*

Anſ. The law is of excellent uſe ſince Chriſt fulfilled it, though Chriſtians are not under it, but under grace, and is uſefull both to the Reprobate and to the Elect, before and after they beleeve. To the reprobate. That they may juſtifie God in their conſciences, in his pronouncing of the ſentence of death and condemnation againſt them. *Rom.* 2. 15, 16. To be as a hooke in their jawes, or a bridle in their mouth, to keep in, and curbe their violent corruptions from breaking forth to the hurt of others, 1 *Tim.* 1. 9, 10. *Hoſ.* 4. 2. To the Elect, before their calling. To make ſinne known to them. *Rom.* 7. 11. To diſcover their wofull, miſerable, and loſt eſtate in old *Adam. Rom,* 3. 19. To agravate their ſinnes. *Rom* 3. 20. *Rom.* 7. 8. To ſhew the wrath of God againſt them that violate his law in the leaſt point. *Deut.* 27. 26. *Gal.* 3. 10. To put them in feare of vengeance that is, hee is vext at God, and ſecretly wiſheth there were neither law, nor God at all to puniſh him. *Rom.* 8. 7. To kill and ſlay them, ſo that they may receive the ſentence of death in themſelves. 2 *Cor.* 1. 9. *Rom.* 7. 9 19. To be a wiſe councellour to direct them to Chriſt, yea to conſtraine them to fly from themſelves, to him, as the old *Iſraelites,* in their appeale to *Moſes, Exod.* 20. 19. and were commended of God for it, *Deut.* 18. 15. So then the law diſcovers

discovers sinne, aggravates and increaseth sin, puts the sinner in feare, slayes him, and drives him to Christ. Thus. The eternall spirit workes so far on the Elect, before their effectuall calling, as to bring them into the condition of bondage. But after their calling the law is of use to justified persons, & true beleevers. To stirre them up to thankfulnesse unto God, for delivering them from so great a bondage. Rom. 7. 15. *Rom.* 7. 24. *I* say the morrall law (to the Elect in the state of grace and after their effectuall calling) is a rule or glasse of thankfulnesse, in which they see by the spirit, the eye of faith, what they ought to performe in their own persons, on paine of death, and by faith seeing all done by Christ, and in love to Christ, walke in the matter of the law, from better principles, motives, affections and to better ends, then before their conversion, and now they see from what bondage, burthens, and bonds they are freed from by Christ their redeemer, and walke by faith, and so keep all the commandment evangelically in Christ their surety. *Rom.* 10. 4. *Iohn* 14, 24. 1 *Iohn* 3. 23. *Rev.* 14. 12. And I understand all such places of Scripture, (where its affirm'd that the Saints walk't with God, *a*, worshipped God in spirit *b*, live in *c*, the spirit. *d*, To walke according to order, rule, and exactly, *e* to a haires breadth; wisely or accurately. To tread with the right foot to the *Gospel*, *f*, and a thousand such like.) Evangelically. Thus. The Christian

in lives by Christ, beleeves that Christ wor-
pped *God*, and did all to a haires breadth
him, and to live by faith, is to live in
hrist, the *Gospel*, and thats spirit in *Pauls*
d C wn phraise, and to tread with
r. ght too the Gospel, is not to turne a-
in to *Moses*, but keep to the Gospel (*i. e.*)
hrist & to beleeve that Christ perfectly troad
ose 42. stations or steps, of which the 42. steps
old Iews troad was but a figure of it, & all
42. generations before Christ came in the
h, expected, (*i. e.*) that Christ should perfect
work of redemption, he being the perfecti-
s of *God*, did perfectly tread in the path
y, that is holy without any turnings, And
hristians now beleeve it, and injoy it by
ith, which they saw afar of. And therefore
l the great workes done by the Saints, are
evangelicall obediences, if we will speak
ly, and as the thing is. They obeying pas-
ely, mystically, perfectly, & evangelically in
ods sight or to *God*-ward, in Christ their
ety, and actually, imperfectly, and by way
gratitude, doe worke declaritively to man-
rd in the labour of love. *a*, *Heb.* 11. 4 39.
m. 5. 22. *b*, *Phil.* 3. 3. *Iohn* 4. 24. *c*, *Gal.*
25, *d*, *Gal.* 5. 16. *Eph.* 5. 15. *f*, *Gal.* 2.
. The Saints walke up to the top and hight
holyneſſe, to the utmoſt accurateneſſe, ex-
ly and ſincerely in the perfect holyneſſe
Christ, in which we ſee and ſerve *God* ſpi-
ually univerſally, and eternally. So *Luke.* 1.
. *Heb.* 12. 14. is to be underſtood. And to

affirme

affirme that the desires of Christians are in
finite, is a loud *Ly* in Rhetorique. Only mar
the end of such an affirmation. Tis to con
found evangelicall obedience, and mix the
own obedience with Christs whic
is too fleshly and grosse a conceit, an
cannot agree with the Gospel, or stand be
fore it, no more then *Dagon* before the ark
grosse darkenesse before the light, it must fa
and be consumed, it being hay and stubb
before the eternall spirit, that reveales an
workes by the *Gospel*, and its the office o
that spirit to take of men, from false bot
toms, and pitch them on Christ, to discov
Christ the Lord, that spirit to them, and t
fix their eye on that adiquate object, and t
take them of from selfishnesse in the highe
attainables, though assisted therein by th
spirit, I say it takes of *Christs*, and reveale
him more and more to them, and keeps the
in the way of the Gospel, which is spirit an
life, and this is to walke in the spiri
and to live in the spirit, is to belee
that Christ is our life, and disclaime all o
thers when we have to do with God. To driv
them more and more out of themselves, th
so they may cleave the closer to the Lo
Christ, and their blessed Saviour. This is t
glittering sword hung up in Paradice to kee
the wey of the tree of life, *Gen.* 3. 24. Go
knew well that vaine man will be wise, (J
11.12) and thinke with himselfe, *I* lost li
by eating of the tree of knowledge, of go
and evill, and I'le venter hard for't again
b

by eating of the tree of life, I'le walke in the old way of working for life, I doe not like this new (though the Lords own) way of beleeving in Jesus Christ, the Messias to come, for life and salvation, &c. If I cannot come to heaven by my own way of working for it, Ile never come there, I'le have none of God, *Psal.* 81. 11. that is. They would not hearken to the voice of the Gospel, *Gen.* 3. 15. But they would serve God according to the first way, and voice of workes, they would none of God in the voice of the Gospel, Christ, Gods way. *Iohn* 14. 6. *Psal* 71. 12. 19. *Ier.* 6. 16. *Ezek.* 18. 9. 29 To beat down sense, their pride, and reason that beast and monster in religion, that knowes no way to heaven, but by workes, *Mat.* 19. 16. *Acts* 2. 37. 8. 6. 16. 30. *Iohn* 6 28. Blenching out error at the first cry, voice, or querie, say what shall we doe to be saved, as if salvation were in our doing, or did consist in out workes. But our Saviour and *Paul* cuts it short. *Beleeve, &c. Iohn* 6. 29. 1 *Iohn* 7. 23. *Acts* 16. 31. When the great Ruler that knew no other way to life, but by doing the way that his great wisedome and reason directed him, that blind guide taught him out of the true way and set upon the way of doing for eternall life, crying, *Master, what shall I doe, that I may have eternall life.* Where Christ that hee might be convinced of his error, and that the high thoughts of his wisedome and reason, that stout and proud imposture might be confounded and brought down, sets him a taske

that

that *Christ* knew full well, he nor any meere man since *Adams* fall, was able to performe. *Goe* (saith Christ) *keep the commandments if thou wilt enter into life. Mat.* 19. 17. Now this way of working is so naturall to corrupt reason, that the best Christians in the world after they have possest Christ by a salvivicall faith, yet they have much adoe to deny themselves, and all their workes, wofull experience have all the Saints of it. The law keeps Christians close in spirit and conscience, through faith unto Christs righteousnes, & makes them live in a continuall forsaking of themselves, and in a neglect, base esteeme, and abhorring of their own vertue, and workes, in Gods presence, though they shine gloriously in them to others. *Rom.* 4. 2. *Phil.* 3. 7. 8, 9. Therefore doe Christians keep the law and worke here below on the earth, and with *Enoch* converse in spirit, and walke with God, in the alone righteousnes of Christ, apprehended by faith, and this doth cleare the coast of our consciences. Thus. *I* am a sinner in my selfe, and yet no sinner in my Christ, dayly *I* fall in my selfe, but stand in Christ for ever, my works, words, thoughts, mind, will affections, conscience, & heart wil fail me, Christ never can. And they are mine, his righteousnesse is everlasting, so is salvation, reconciliation, acceptance, joy, peace, and life, the blessed fruit of Christs righteousnesse. Tis this that keeps the Christian in a blessed security, and eternall happinesse, though the prick in the flesh,

the

the law of sinne in the members, doe daily breake out lesse or more, inwardly and outwardly too too frequently to the great griefe of our hearts. But faith discovers the glorious sun of righteousnesse by his effectuall beames and influence, perfectly purifying the aire we live in, expelling all these mists, and thick clouds to sense and feeling, to looke through *Hab.* 2. 7. *Gal.* 2. 20.

FINIS.

October 3. 1647. *Add these to the* 78 *page, licensed before, and entred into the Hall.*

Imprimatur,

John Downame.

Errata.

Courteous Reader, blot out Legallist, page 122. *line* 17. *because the Author willd the Printer to blot it out, because he doth not like nick-names, invectives, or tearmes of reproach in any, he therefore will not practise it himselfe. And in the letter* K. *p.* 133. *l.* 19. *read. law and sin are inseparable, p* 135. *l.* 22. *read fancies perfect, p.* 130. *l.* 21. *for early, read unavoidably. p.* 134. *l.* 5. *r. floods of. p.* 142. *l.* 20. *To p.* 13 *l ult. exactnesse. p.* 126. *l.* 21. *having. p.* 126. *l.* 23. *oberations, p.* 126. *l.* 29. *Corrol. in* K. 2. *p.* 122 *l.* 23. *r. doctrine, in the letter I. p.* 122. *l.* 23. *r. meditation. A few litteral faults more there are, that thou art intreated with thy pen to amend, or in charity to passe them over.*

Farwell.

To choake mallice, fury, and enmitie it selfe this warrant's annext.

Putney, 15. October, 1647.

It is his Excellencies pleasure that the paper attested by the Major of Torington *the Aldermen, Schoole-master Cap.* White Mr. Heyden *the minister, be printed at the end of the additions of the book intituled* Gods goodnesse, & Mans baseneſſe or Gospell Truths laid down, vindicated and explained, *Licensed by authority, & entred in the Town book according to order in your name, and this shall be your warrant: give under my hand the* 15. of October 1647.

To Mathew Simons Printer, or his Deputy these. Iohn Rushworth.

WE whose hands are here subscribed doe testifie, that when the publique place of Gods worship was blowne up by a hellish plot, and his Excellencie was wonderfully preserved, there fell out by Divine providence, that which we looke upon as *mira non mirabilia*, viz. that though both the books of Common prayer were blowne up or burn't, the blessed Bible was preserved and not obliterated, although it were blowne away, and also the Librarie and the books together with the Records of the Towne, were wonderfully preserved, I doe testifie.

Iohn Voysey, Moior. We also testifie, Richard Gay. William White Capt. *Iohn Ward. Henry Semor*, School-Master.